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THE

**JOURNAL**

OF

**THE ASIATIC SOCIETY**

OF

**BENGAL.**

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VOL. VI.

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THE  
JOURNAL  
OF  
THE ASIATIC SOCIETY  
OF  
BENGAL.

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EDITED BY

JAMES PRINSEP, F. R. S.

SECRETARY OF THE ASIATIC SOCIETY OF BENGAL; HON. MEM. OF THE AS. SOC.  
OF PARIS; COR. MEM. OF THE ZOOLOGICAL SOC. OF LONDON, AND OF THE  
ROYAL SOCIETIES OF MARSEILLES AND CAEN; OF THE ACADEMY  
OF NATURAL SCIENCES OF PHILADELPHIA; OF THE  
PHILOSOPHICAL SOCIETY OF GENEVA; OF  
THE ALBANY INSTITUTE, &c.

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VOL. VI.

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JANUARY TO DECEMBER,

**1837.**

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“ It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and will die away, if they shall entirely cease.”

SIR WM. JONES.

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Calcutta :

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1837.

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VOL. VI.—PART I.

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JANUARY TO JUNE,  
**1837.**

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“ It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and will die away, if they shall entirely cease.”

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## PREFACE.

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WE have the pleasure of closing this sixth volume of our Journal with an unexpected announcement:—the last steam packet has brought out instructions from the Honorable Court of Directors to the Government of India to “subscribe in their name for FORTY copies of the Journal of the Asiatic Society from the commencement of its publication !” We forbear to comment upon an act of liberality by which we shall personally be such a gainer, but which we have neither directly nor indirectly solicited. We can easily imagine to whose friendly influence we are indebted for it, and we hope he will accept our acknowledgments. Our principal difficulty will be how to meet the wishes of the court ; for of our early volumes not a volume is now to be procured ! We must seriously consider the expediency of a reprint, for we have even heard it whispered that an American edition was in contemplation, and such a thing cannot be deemed impossible when we find the Philadelphians undertaking to rival us of Calcutta in printing (and that without government support) a Cochinchinese dictionary\* !

Of local support we have lost nothing by the measure we reluctantly adopted at the beginning of the year, of raising the price of the journal from one to one and a half rupee per number. Our list is fuller than ever, and our balance sheet of a much more promising aspect.

\* M. P. ST. DUPONCEAU thus writes to M. JACQUET of Paris: “J’ai maintenant le plaisir de vous informer que la Société philosophique Américaine vient d’ordonner l’impression à ses frais deux dictionnaires donnés à Mr. WHITE par le R. de MORRONE, ils vont être publiés dans un volume des mémoires de son comité d’histoire et de littérature, étant trop volumineux pour faire partie de ses Transactions philosophiques.

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The deficiency, supposing all to be recoverable, is 1,349 13 1, or almost precisely what it was last year; so that our present price exactly pays the expenses of publication.

The bulk of the volume has gone increasing at the usual rate, and instead of eight hundred pages, we have now risen to eleven hundred, with sixty plates; too much to be conveniently bound up in one volume. We have therefore provided separate title pages to enable those, who so prefer, to divide the annual volume into two parts with an index, common to both, at the conclusion of the second part.

The prominent subject of public discussion (to imitate the order of preceding prefaces) as far as the Asiatic Society is concerned, has been THE MUSEUM,—the memorial to the local government—now under reference to the Court of Directors,—suggesting that the Society's collection of antiquities and natural history should form the nucleus of an extensive national establishment, in the present day almost “an essential engine of education, instructive alike to the uninformed, who admires the wonders of nature through the eye alone, and to the refined student who seeks in these repositories what it would be quite out of his power to procure with his own means.” It is to be hoped that this appeal to the court will not share the fate of the oriental publication memorial of 1835, which is still unacknowledged; but that we shall soon have an answer embracing the united objects of the Society's solicitude, and enabling her to advance boldly in her schemes to secure for herself, and for the British name the glory of placing ‘India physical, moral, and historical,’ upon the records of literature. What could be adduced as a more convincing ‘argumentum’ (*ad ignorantiam* dare we say?) than the fact that at this moment a French gen-

tleman of fortune well grounded in Sanskrit and other oriental studies at Paris, is come to Calcutta, 'about to retrace the steps of the French naturalists DUVAUCEL and JACQUEMONT in the interest of the antiquarian, as they travelled in that of the physical sciences.' He contemplates exploring *Gaur, Patiliputra, Magadha, Mithila, Kási, Ayudhya, Nipál, Kemaon, the Panjáb Affghanistán, Tibet*; then the *Jain* provinces, as they may be called, of *Márwár* and *Málwá*, and finally the cave antiquities of Western India\*.

We wish M. THEROULDE every success, we proffer him every aid; yet we do so not without a blush that any thing should be left for a foreigner to explore! India, however, is large enough for us all to run over without jostling, and we cannot allow that inactivity is at the present moment a reproach against our Society or our governors. We have expeditions in *Cashmir, Sinde, Bhotán, Ava, Maulmain*, all well provided with scientific adjuncts, and contributing to our maps, our cabinets, and our commerce. Our Societies were never more vigorous. The Agricultural of Calcutta is become exceedingly active. The Geographical of Bombay has opened the field with an interesting volume and a journal of proceedings; and in science we have to boast of the brilliant progress of experiment and magnetic discovery due to one whom we should be happy at having enlisted among our own members. With his colleagues of the Medical College,

\* We cannot omit to notice here another laudable demonstration of the greater honor that awaits literary merit at Paris than in London—making full allowance for the proverbial truth that a prophet must seek honor out of his own country. We have just learnt that the French Government has ordered a gold medal to be struck for, and the decoration of the Legion of Honour to be bestowed on Mr. B. H. HODGSON, in return for the valuable donation of Sanskrit manuscripts presented by him to the Asiatic Society of Paris,—and in token of their appreciation of the great services he has rendered to oriental literature. Neither in this case is the reward blindly given, nor the present disregarded; for we know that the Sanskrit scholars of Paris have already dipped profoundly into the contents of the Nipalese Buddhist volumes, and in a short time we may expect a full analysis of them. As a comment on this announcement we may add that similar donations more extensive and more valuable were long since presented by the same party to the Royal Asiatic Society and to the College of Fort William, and that (with exception of the Tibetan portion so well analysed by M. CHOMA) they remain as yet sealed books.



Professor O'SHAUGHNESSY has drawn off to their own valuable publication, the subjects of chemical and physical interest to which we should otherwise have felt ourselves blameable in not offering a conspicuous place. While far different occupations have prevented our passing in review the very promising discoveries in this novel and enticing science, to which their public exhibition has now familiarized the society of Calcutta, the sight of models of magnetic motors and explosive engines worked by gas and spark, both generated by galvanism alone, leads us to suggest that mechanics and the arts should have been included among the proper objects of our projected national museum. An Adelaide gallery would do more to improve the native mind for invention than all the English printed works we would place before them.

But we are as usual wandering from the legitimate objects of a preface. Our own attention has been principally taken up this last year with Inscriptions. Without the knowledge necessary to read and criticise them thoroughly, we have nevertheless made a fortunate acquisition in palæography which has served as the key to a large series of ancient writings hitherto concealed from our knowledge. We cannot consent to quit the pursuit until we shall have satiated our curiosity by a scrutiny of all these records—records as Dr. MILL says, “which are all hut certainly established to belong to and to illustrate a most classical and important part of the history of this country.” In our hasty and undigested mode of publication, we are doubtless open to continual corrections and change of views: as a talented and amusing satire on our present predilection for old stones and old coins, in the Meerut Magazine describes it,—“if not satisfied with one account our readers have only to wait for the next journal to find it discarded and another adopted, as in the case of the Bactro-pellevi alphabet.”

The learned M. E. BURNOUF in a most interesting article inserted in the *Journal des Savans* for June,\* says, alluding to the Burmese inscription at *Gaya* published first in the journal, and

\* On the grand work of the Chinese Buddhist traveller FOE KOUE KI, lately published at the expense of the French Government, through the labour of three successive editors MM. REMUSAT, KLAPROTH and LANDRESSE. Alas! when shall we in India have an opportunity of seeing these works at any tolerable period after their publication?—ED.



afterwards more completely commented upon by Colonel BURNES,—“il faut le dire à l'honneur des membres de la Société Asiatique du Bengale, le zèle qui les anime pour l'étude des antiquités de l'Inde est si soutenu et si heureusement secondé par la plus belle position dans laquelle une réunion de savants ne soit jamais trouvée, que les monuments et les textes qu'ils mettent chaque jour en lumière succèdent avec une rapidité que la critique peut à peine suivre.” While they are taken up with an object once published, we are republishing or revising or adding more matured illustration to it. Some may call this system an inconvenient waste of space and tax on readers, who are entitled to have their repast served up in the most complete style at once, and should not be tantalized with fresh yet immature morceaux from month to month. We, however, think the plan adopted is most suitable to an ephemeral journal, which collects materials and builds up the best structure for immediate accommodation, although it may be soon destined to be knocked down again and replaced by a more polished and classical edifice :—*diruit ædificat ; mutat quadrata rotundis*,—may still be said of our journal, without imputing capricious motives to our habit of demolition. We build not fanciful theories, but rather collect good stones for others to fashion, and unless we advertize them from the first, with some hint of their applicability, how should architects be invited to inspect and convert them to the “benefit and pleasure of mankind?”—*hitasukhâya manusânâma*,—as the stone pillars at *Delhi* and *Allahabad* quaintly express the object of their erection.

Connected with the subject of these remarks we would fain in this place give insertion (and we will do so hereafter) to a valuable series of criticisms on the matter of our last volume contained in M. JACQUET's correspondence. It is just what we most desire. With the aid of an index, such additional information and correction is as good as if incorporated with the text, to the reader who in future days wishes to ferret out all that has been done on a particular subject ; and we would have all our contributors and readers bear in mind that our journal, though it has long changed its title, does not pretend to have changed its original character of being a mere collection of “Gleanings.”

*Calcutta, 1st January, 1838.*



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| VII.—Note on Inscription at Udayagiri and Khandgiri in Cuttack, in the lát character. By Jas. Prinsep, Sec. As. Soc. &c. .. .. .                                                                                                    | .. .. . | 1072 |
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# ERRATA.

Page line

IN NO. 26, (VOL. II.) OF THE JOURNAL.

- 89, 26, for 'the first specimens,' read 'the finest.'  
 93, 29, read 'No. 17 Lymnaea,.... (mili)—limosa ?'  
 523, 3, for 'knee,' read 'neck.'

IN THE JOURNAL FOR 1836.

- 733, 7, from bottom, read 'granular matter, the fovilla, and bursts if the immersion is somewhat protracted.'  
 812, 21, *dele* the proposed name *Cyananthus*, which is already appropriated in Dr. WALLICH's catalogue.  
 829, 3, from bottom, for 'interesting,' read 'intimate.'

- 348, 6, after 'to this' insert 'day.'  
 350, 44, for '2,3. Hunda,' read '2. Hunda.'  
 377, 3, from below, for 'a,' read 'an.'  
 384, 9, from below, for 'general,' read 'generic.'  
 386, 22, after written insert semicolon.  
 387, 4, from below, for 'صورت' read 'صورت'  
 392, 4, for 'unexpected,' read 'unsuspected.'  
 391, 12, for 'Denavāgri,' read 'Devanāgari.'

460, 35, for ५१ read ५१.

- 467, 19, for 'Parthia,' read 'Bactria.'  
 468, 21, for 'the Sauchi,' read 'at Sanchi.'

The vowel mark *e* has been broken off under the press in a great many passages of the Sanskrit readings of the Delhi inscription in the July number, particularly in the word *mé*.

- 581, 7, after 'by,' insert 'the.'  
 583, 5, of notes, for 'nimitat,' read 'nimita.'  
 584, 12, ditto *dele* 'in' after 'esa.'  
 585, 9, ditto for 'junè,' read 'janè.'  
 — 20, ditto for 'participular,' read 'participular.'  
 594, 25, ditto for 'adopting,' read 'adapting.'  
 595, 12, ditto for 'nacshatras,' read 'nacshatric.'  
 603, 11, ditto for 'dhara,' read 'ādhāra.'  
 604, 4, ditto for 'neat,' read 'next.'  
 608, 6, ditto for 'you,' read 'thou.'  
 — 19, ditto for 'Kahgur,' read 'Kahgyur.'  
 676, 7, for 'this powerful,' read 'his powerful.'  
 — 3, from below, for 'ayantaliyam,' read 'anantaliyam.'  
 766, 29, for '24° 13½,' read '24 miles: 13½.'  
 779, 2, and 5, for 'is,' read 'are.'  
 791, 8, for 'Chadaguttassa,' read 'Chandaguttassa.'  
 — 17, for 'leaes,' read 'leaves.'  
 794, 7, after quarter, insert full point.  
 — 3, from bottom, for 'very,' read 'verb.'  
 795, 30, for 'papey,' read 'paper.'  
 — last line, for 'वढ' read 'वट.'

876, 1, for 'توفي يوم الثلاثاء' read 'توفي يوم الثلاثاء' and in the translation, line 14, for 'WAD,' read 'WALD,' (or WALK,) and for 'Monday,' read 'Tuesday.'

- 884, 7, for 'वसारि,' read 'विसारि.'  
 13, for 'आयातरम्,' read 'आपातरम्.'  
 19, for 'विशेधि,' read 'विश्लाधि.'  
 976, 3, for 'स्फट,' read 'स्फुट.'  
 4, for 'हसु,' read 'हासु.'  
 6, for 'तलो,' read 'तलो.'  
 13, for 'सादिकेनाथेनचतो,' read 'सादेकेनाथेनचतो.'  
 977, 18, for 'जाद्वनेरणा,' read 'जनोद्वरेणा.'

942, [The extract from the *Rekha Ganita* differs very materially from the copy in the College here, and the following passage in page 944, after the word *भवति* in line 7 is required to complete the explanation of the figure:

तद्विशिनद्धितयोः रेखयोरन्तरसु सेचरमधिकमेव भवति यच्चाल्प सन्तरं  
 The rest are additions to the preface which it is less necessary to correct.]





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# JOURNAL

OF

## THE ASIATIC SOCIETY.

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No. 66.—June, 1837.

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I.—*Some account of the Wars between Burmah and China, together with the journals and routes of three different Embassies sent to Peking by the King of Ava; taken from Burmese documents. By Lieutenant-Colonel H. BURNEY, Resident in Ava.*

[Continued from page 149.]

In the 30th No. of the *Gleanings of Science* I have given some account of the Chinese caravans, which come principally from *Theng-ye-show* and *Túli-fú* in *Yunan*, not only to *Ava* but to all the Shan towns subject to *Ava*, *Maing:Leng-gyih*, *Kyaing:toñ*, *Theinni*, *Mó:né*, *Thibó*, &c., as well as to *Zenmay* and the Shan towns subject to *Siam*. A party of Chinese also annually proceed from *Santú-fú* to *Mô:gaung* and *Payen-dueng* for the purpose of procuring amber and the noble serpentine, or the stone so much prized by the Chinese and called by them *Yá*.

The emperor of *China* appears never to have surrendered the *Tsó:buás* of *Theinni*, *Bamó* and *Mô:gaung* agreeably to the terms of the treaty of *Bamó*; nor can I find a notice of any correspondence between the sovereigns of the two countries until the reign of the present king of *Ava's* grandfather, *MEN:DARÁ:GYIH*, Symes's *MINDE-RAGEE*. That monarch, shortly after he put his nephew to death and seized the throne in the year 1781, appears to have deputed a small party for the purpose of opening a communication with *China*, but the envoys were seized by the Chinese and sent up to the north of *Pekin*, to the Tartar province of *Quantong*. In 1787, however, an embassy came to *Ava* from *China*, and I will now give a free translation of the journals and routes of three different embassies, which were sent to

*Pekin* by the late and present kings of *Ava*. But before giving these translations it may be proper to explain the system which I have adopted, for writing Burmese and Chinese names in the Roman character.

I have followed, as far as I was able, Sir WM. JONES's system, excepting that I have used the prosodial long and short signs, instead of the acute and grave accents, for denoting long and short vowels\*; The Burmese have a very bad ear for discriminating new sounds, and, unfortunately, their written character will not admit of their writing or pronouncing many foreign words. They can write *ing* only as *ɪ*, *in*, *en* or *eng*; *ang* as *en* or *eng*; *ong* as *oʊn*, and *f* as *ph*, or *bh*. *R*, they seldom sound but as *y*, and they use a soft *th* for *s*. A final *kg*, or *t*, is often scarcely sounded, if not entirely mute, and I denote this by underlining such letter. The Burmese also change the sound of the initial letter of the second or third syllables of compound and derivative words, sounding *b* as *p*; *k* and *k, h* as *g*; *t* and *t, h* as *d*; and *ts* and *tsh*, as *z*. But in copying Chinese names from the Burmese, I have always given the legitimate sound of all such letters in the Roman character. The Chinese, according to DU HALDE, have an *h*, so strong, that it is entirely guttural, and the Burmese envoys apparently attempt to express this Chinese sound of *h*, by the double consonant *sh* or *shy* of their own alphabet. The Burmese do not sound the two letters which they have derived from the Devanāgarī च, छ, as *cha* and *ch-ha*, which the Siamese and Shans do, but as a very hard *s*, and its aspirate, pronounced with the tip of the tongue turned up against the roof of the mouth, and best expressed, in my opinion, by *ts* and *tsh*. The Chinese appear to have the same sounds, expressed by DU HALDE by the same Roman letters *ts*, and *tsh*; the first of which, he observes, is pronounced as the Italians pronounce the word *gratia*. For the Burmese heavy accent, marked something like our colon (§), and used to close a syllable, when ending in a vowel or nasal consonant, with a very heavy aspirated sound, I have used two *points* in the middle of a word, and the letter *h*, usually, at the close. Our prosodial short mark will best express the Burmese accent marked as a point under a letter, and intended to give a syllable a very short sound. All the Burmese envoys write the names of the Chinese

\* Those accentual marks being best adapted for describing the peculiar high and grave tones, in which the same letters are sounded in the Siamese and Shan languages. [We have, however, for want of type been obliged to adhere to the accented system—the absence of an accent denoting the short and its presence the long sound.—ED.]

cities of the first second and third class in Burmese, as *p, hu*, or *b, hu*, *t, sú*, or *tso*, and *shyen*; but I have set down these names as they usually appear in our maps of *China*, as *fū*, *chow* and *hén*.

The following table will show the power of the vowels as used by me.

a, as in America.

á, as in father.

e, as in men.

ê, broad as *ey* in they, or *ay* in mayor, or *a* in name.

î, as in pin.

í, as in police, or *ee* in feet, and *a*.

ì, the same with a grave sound like *e* in me.

o, as in toto.

ó, the same sound prolonged, or as in lone, sown.

ô, broad as in groat.

ô', the same sound prolonged.

u, as in Italian, or like *oo* in foot.

ú, the same sound prolonged, or *oo* in mood.

The Siamese and Shan letter, which is sounded something like the French letters *eu*, I mark, as the Catholic Missionaries in *Siam* have long marked it, thus, *u'* and *u'*.

|     |                                                        |
|-----|--------------------------------------------------------|
| ai, | } Each of these vowels is pronounced as when separate, |
| au, |                                                        |
| ou, |                                                        |
| ei, |                                                        |
| uo, |                                                        |

excepting that the sound of the second is a little more prolonged than that of the first vowel. Kaing, Ka-ung, Ko-un, mē-in, yu-on.

The letter *ng* is pronounced something like the same letters in the French word *magnanimité*, but as a final, it is usually sounded as a nasal *n*. When followed by the heavy accent I have usually expressed the *g*, in the Roman character.

The prosodial short sign is used to shorten the sound of some of the above vowels and diphthongs.

According to the above system I have nearly completed a comparative vocabulary of the Burmese, Siamese, Taung-thú and three Shan dialects.

Of the towns and places in *China* mentioned by the Burmese envoys in their journals and routes, I shall set down within brackets the proper names of such as I can trace in DU HALDE.

---

In the year 1787, intelligence was brought to *Ava*, that an embassy from the emperor of *China* had arrived at *Theinní*, and as the ceremony of the public audience given to these ambassadors corresponds in



many points with that observed at the audience given by the present king of *Ava* to the British Resident, on his first arrival at *Ava* in 1830, I extract a description of it from the 33rd volume of the *Burmese Chronicles* :

“On Tuesday, the 3rd of April, 1787, the king of *Ava* (MEN:DARA:GYI'N) received a report from the Tsô:buâh and officers of *Theinni*, that a Chinese embassy, consisting of upwards of 300 men with E-TSHÔ:YE' as the chief envoy, had arrived at *Theinni*, with a letter on gold and costly presents from the emperor of *China*, for the purpose of establishing peace and friendship between the two great countries. His Majesty ordered the Chinese embassy to be conveyed to the capital (at that time *Amarapûra*) by the road leading from *Theinni* through *Thibô*, *Maing:toûn*, *Maing:kaing*, *Yauk-zauk*, *Pwé-lha*, and *Yuá:ngăn*, down by the *Nat-t,heit* pass and the road along the southern paddy lands (*Taung-bhetlay*).—The Chinese mission accordingly left *Theinni* on Sunday, the 6th of May, 1787, and on reaching *Nyaung-ni-beng* (red *pepul* tree), embarked in boats (on the *Myít-ngay*) and came to *Yan-aung ghât* at *Amarapûra*, where they landed and took possession of the buildings constructed for their accommodation. The emperor of *China's* letter was duly translated on Tuesday, the 29th May ; and on Sunday, the 3rd of June, the embassy was received by the king in the following manner :—

“The streets and lanes of *Amarapûra* having been ornamented, the officers of the *Lhuot-tô* and *Yoûn-dô*\*, dressed in their uniforms with ear-rings, having taken their proper places within those buildings ; the white elephant, and *Shue-wen*, the elephant rode by the king, and other elephants with all their trappings, on being drawn out, and the body guard and other troops formed in front of the *Lhuot-tô* and hall of audience, and within the court-yard of the palace, the Chinese ambassadors were brought from their house at the *Yan-aung ghât* in the following order :—First, two officers with long rods ; then musqueteers to the right and left ; then, seated upon an elephant, the king's writer, *YANDA-MEIT-GYÔ-DEN*, dressed in full uniform, bearing an octagon betel cup containing the emperor of *China's* letter ; next a sedan chair with the box containing the images of *Byamhá* ; then a sedan chair with a box of royal presents ; then another sedan chair with another box of presents ; then ten horses intended as presents ; and then followed the principal Chinese ambassador, E-TSHÔ:YE', mounted on an elephant with housings of scarlet broad cloth edged with silk. After him came four of the junior envoys on horseback ; and after them, the officers appointed to escort the mission.

“The procession entered the *Tset-shyen* gateway on the western face of the city, and stopped on reaching the *Yoûn-dô*. The box bearing the royal letter was deposited on a fine white mat with an ornamental border spread in the verandah of that building, where the ambassadors also were

\* The house in which the ministers of state assemble and the Court of justice.



placed, the royal presents being arranged on each side. The princes of the blood and the other great officers of state then passed into the palace in state, surrounded by their respective suites and with all their insignia of rank. Last of all passed the heir-apparent, the glorious AIN-YE-MENG. When all was quiet the ambassadors, preceded by the royal letter and presents, were taken in, the ambassadors being made to stop and bow their heads repeatedly along the whole road in the usual way\*. The king's writer bearing the box containing the royal letter, stopped not far from the eastern steps of the hall of audience, when a 'Thăn-dô-zen† went down and took the letter up, and placed it on a white mat that was spread for the purpose. The ambassadors ascended by the northern steps, and took their seats at the appointed place; whilst all the presents were put down on the ground in front of the hall of audience. The whole being assembled, the lord of many white elephants, the lord of life, and great king of righteousness, wearing the *Mahâ-muni* crown of inestimable value, and the principal queen, dressed in the *Gana-matta-pa-kur* jewel, surrounded by all the other queens and concubines, came forth, and on the *U-gen* folding doors being opened by the princesses, his majesty the king and the principal queen took their seats on the *Thâhâthana yizâ* throne. The state drum, beat when his majesty comes out, was then struck three times forcibly and three times gently, and the whole band played. When the music ceased, the eight consecrating Brâhmans performed the customary ceremony of consecration, and the flowers and water presented by the Brâhmans, were received by BAUNG-DÔ-PYEN and NANDA-THEN Khaya in a gold cup ornamented with the nine precious stones.

"The Ná:khân-dô‡, ZEYA NÔRAT,HA, then brought to the king's notice seven images of BU'DDH which his Majesty was to give in charity. His Majesty observed, 'Let the royal gift be suitably escorted and delivered;' which order was repeated by the Ná:khân to the Shue-tait-wún, who after ordering the royal drum to be beaten, conveyed the images out of the hall of audience.

"The 'Thăn-dô-gân§, MENG-NGAY-THIRI, then came up the steps used by the king, and kneeling at the usual place, read out a list of the royal presents. The Ná:khân-dô, KYÔ-ZUA'NÔ-RAT,HA', next proceeded right in front of his Majesty, and kneeling, read out from an ornamented book, the following translation which had been made of the emperor of China's letter.

'The elder brother, UDI' BUA'¶, (emperor of China,) who rules over the great kingdoms to the eastward and a multitude of umbrella-wearing chiefs, addresses affectionately his younger brother, the lord of the white, red and mottled elephants, who rules over the great kingdoms to the westward and a multitude of umbrella-wearing chiefs, lord of the amber

\* The British resident refused to make these obeisances.

† Register of royal orders.

‡ Royal hearer or reporter. § Receiver of royal mandates.

¶ Udi, I am told, means east in the Pâli language.

mines, the sun-descended king and master of the golden palace. The ancestors of the two brothers have inherited and ruled in succession in this *Zabādipā* island, lying to the southward of *Myen:mō* mount, from the first creation of the world ; and the two brothers are enjoying in the eastern and western great kingdoms, prosperity equal to that of the *Thagyá:-Nat\**, with very great glory, power, and authority. From the time even of our ancestors there has been no enmity. The younger brother, the sun-descended king, is an independent sovereign, receiving the homage of great kingdoms, and of an hundred umbrella-wearing chiefs. The elder brother also is an independent sovereign, receiving the homage of great kingdoms, and of an hundred umbrella-wearing chiefs. If the two brothers enter into a permanent agreement and friendship, conformably to the union which has subsisted between them uninterruptedly in former states of existence, it will be like a nail driven in (as firm) to their posterity. The elder brother, who possesses the great kingdoms, and the golden umbrella and palace to the eastward, as well as his queen, sons, daughters, nobles, officers, and the inhabitants of his country, are in the enjoyment of health, peace, and happiness ; and he desires to learn, that his younger brother, who possesses the great kingdoms and the golden umbrella and palace to the westward, the master of the golden palace, as well as his queen, eldest son, the heir-apparent, his other sons and daughters, nobles, officers, and all the inhabitants of his country, are also in the enjoyment of health, peace, and happiness.

‘ For one reason, because friendship has existed from former states of being ; and for another, because the elder loves the younger brother, he sends, with a royal letter on gold, a piece of gold, and desires that two pieces of gold may become like this one piece. It is now seventeen years since the gold and silver road, and gold and silver bridge have not been opened or traversed between the elder brother and younger brother, pursuant to the arrangement made in 1769, that ambassadors of rank should pass between the two great countries, in order that a sincere friendship and esteem might arise. When friendship has been established between the two great countries, each must receive favors from the other. The elder brother has in front of his palace and worships eight images of *BYAMHĀ†*, which it has been the custom to worship from the creation of the world ; but loving the younger brother, and desiring that he should worship in the same manner, the elder brother presents these images to the younger. If the younger brother worships them, his glory and power will be as resplendent as the rising sun. The son of the lord of *Kaing:mah*, who wears

\* This is the Chinese *Tien*, or *Shang Tien*, lord of heaven, and the same as the Hindu god *Indra*, one of whose names, *Sugra*, although written in Burmese *Thugrá*, is pronounced *Thagyá*.

† *Byamhá*, written *Bramhá*, is a being of the superior celestial regions of the Buddhists.

a red umbrella and is always near the person of the elder brother, is sent to the younger brother with a royal letter on gold, and with the following presents:—

Eight images of *Byamhā*, cast in gold.

Eight carpets.

Ten pieces of gold cloth.

Ten horses.

‘Let the younger brother, master of the golden palace, delay not after the arrival of this ambassador in his presence, to appoint ambassadors on his part, and send them with a royal letter on gold. When the son of the lord of *Kaing-mah* returns to the elder brother, it will be the same as if the royal countenance of the younger brother, the master of the golden palace, has been seen.’

“After the *Nā:khān-dô Kyô-zua'Nô-RAT,HA'* had read out the above royal letter, his Majesty said, ‘*E-TSHô: YE'*, how many days were you coming from the capital of *China* to *Amarapura*?’ The *Nā:khān, Pyô-oyin-mhu'*, repeated the question to the Chinese interpreter, who translated it to the ambassador. The ambassador replied: ‘Your Majesty’s slaves, owing to your Majesty’s excellent virtues, were one hundred and sixty-four days coming from the capital of *China* to your Majesty’s feet.’ This answer was translated by the Chinese interpreter to the *Nā:khān-dô*, who submitted it to his Majesty. The king then said: ‘*E-TSHô: YE'*, when you quitted the capital of *China*, were my royal kinsman, the emperor of *China*, and his queen and children, and relatives all in good health?’ The question was communicated to the ambassador as before, and the ambassador replied: ‘When your Majesty’s slaves quitted the capital of *China* for your Majesty’s feet, your Majesty’s royal kinsman, the emperor of *China*, and his queen, and children, and relatives were all in good health;’ which answer was submitted to the king in the same manner as before. The king then said: ‘*E-TSHô: YE'*, go back quickly; the emperor of *China* will desire to receive intelligence of every thing in this country.’ This order was communicated as before to the ambassadors, who bowed down their heads. The king then presented the principal ambassador, *E-TSHô: YE'*, with five hundred ticals, a silver cup weighing eleven ticals, a ruby ring weighing one tical, and of the value of one hundred and fifty ticals, a horse with saddle and bridle complete, ten cubits of scarlet broad cloth, five pieces of cotton cloth, five pieces of handkerchief, one piece of chintz, two large lacquered-ware boxes, and one small one. To each of the four junior ambassadors his Majesty presented at the same time three hundred ticals, one silver cup weighing eleven ticals, one ruby ring weighing half a tical, and of the value of one hundred ticals, five cubits of scarlet cloth, two pieces of handkerchief, two pieces of chintz, a horse with saddle and bridle complete, a carpet, one large lacquered-ware box, and two small ones.

“The silver gong was then struck five times, and the drum, which is used when his Majesty enters the palace, was beaten, and his Majesty retired.

The ambassadors were first conveyed from the hall of audience to the eastern *Youm*, where they were made to stand until the princes and all the nobles and officers passed to their respective houses\*; after which they were taken to the house allotted for them, by the same route as that by which they had been before brought.

“ On Sunday, the 10th June, 1787, his Majesty addressed the following letter and presents to the emperor of *China*, and appointed LET-YUE:GYI/H MHU’, NE-MYO’:SHUE-DAUNG, THÍHAGYÔ-GAUNG, and WELUTHA’YA, ambassadors on his part, to proceed to *China* in company with the Chinese ambassadors.

“ The protector of religion, the sun-descended king of righteousness, bearing the name and title of *Thīri pawara wizayā nanta yatha tiri bawa-nā ditiyā dipadi pandita mahā dhamma rājā-dīrāja†*, owner of the white, red, and mottled elephants, and proprietor of mines of gold, silver, rubies, and amber, who rules over the great kingdoms and all the umbrella-wearing chiefs of the westward, affectionately addresses the royal friend, the lord of the golden palace, who rules over the great kingdoms and all the umbrella-wearing chiefs to the eastward. No enmity having existed between the two great eastern and western kingdoms from the first creation of the world, and both being independent sovereigns who have possessed a golden umbrella and palace from generation to generation, and the homage of a multitude of umbrella-wearing chiefs, the royal friend deputed the son of the lord of *Kaíng:mah*, who arrived at the great and golden city of *Amarapúra* on the 26th May, 1787. The royal letter and the presents consisting of eight images of the *A’batthara‡ Byamhá*, ten carpets, ten pieces of gold cloth and ten horses, having been arranged in front of the throne and hall of audience, his Majesty, attended by the heir-apparent, his royal brothers and sons, and all his officers, came forth and sat on the throne, and caused the royal letter to be read out. His Majesty was exceedingly pleased to hear, that if a friendship like the union which has always existed in former states of existence between the kings of the two countries, and an agreement as fixed and permanent as a nail driven in, be entered into, it would be to posterity from generation to generation like two pieces of gold converted into one (as inseparable); and also, that the royal friend, the lord of the golden palace himself and his queen, royal children, and relatives and all his officers are in the enjoyment of health. The royal friend, lord of the golden palace, who rules

\* The British Resident returned at once to his own house from the hall of audience.

† The meaning of the *Páli* words of this long title is thus rendered by the Burmese:—“ The illustrious, excellent and greatest conqueror, whose glory is boundless and substantial, who will rule over the three orders of beings with surpassing power, the wise and great king of righteousness, the king of kings.”

‡ *Abatthara* is the sixth of the 20 stages or stories of the superior celestial regions.



over a hundred umbrella-wearing chiefs to the westward, is also in the enjoyment of health as well as his queen, heir-apparent, royal children, and relatives, and all his officers. Friendship which had always existed in former states of existence, is now become a royal friendship. When the two great countries have established friendship, each must receive favors from the other. The eight images of *A'batthara Byamhá* which were sent with a desire that they might be worshipped by the royal friend, have been placed in a proper and suitable manner in front of the palace, under pyramidal buildings covered with gold and silver. Desire is also felt that approbation be given to the merit of constantly upholding and protecting the religion of the deity (*GAUDAMA*), who is full of glory and power, who can give relief to the kings of men, *Nats*, and *Byanhás*, who has no equal in the three worlds, and who has been worshipped from generation to generation by the sun-descended independent kings, that have ruled over the great kingdoms to the westward. *NE MYÓ-SHUEDAUNG*, a nobleman who is in the immediate service of the royal friend, and *THÍHA GYÓ-GAUNG* and *WELUTHA'RA* have been appointed ambassadors to accompany the son of the lord of *Kaing:mah*, and are deputed with a royal letter on gold and with royal presents, consisting of four elephants, one hundred *viss* weight of elephant's teeth, an ivory helmet surmounted by a ruby, and another encircled with rubies and surmounted by a sapphire, two ruby rings, one sapphire ring, one *viss* weight of Mobyé stone, one piece of yellow broad cloth, one piece of green broad cloth, ten pieces of chintz, ten pieces of handkerchief, ten carpets, one hundred books of gold leaf, one hundred books of silver leaf, ten *viss* weight of white perfume, four large lacquered ware boxes, and fifty small lacquered-ware boxes. Let the ambassadors return quickly and without delay, and when they return, it will be as if the royal friend had been met, and *conversed with*.' "

On the return of these Burmese ambassadors from *Pekin* in the beginning of the year 1789, they submitted a report of their proceedings, of which report the following is a free translation :—

" We left *Amarapúra* on the 24th June, 1787, and in twelve days' journey, on 6th July, arrived at the city of *Theinni*, where we stopped nine days for the purpose of recruiting the elephants intended as presents for the emperor of *China*. On the 16th July, we left *Theinni*\*, and in fifteen days' journey reached *Kaing:mah*, where we stopped more than five months, and transmitted to the golden feet a report of certain discussions, which took place between us and some Chinese officers there. On receiving his Majesty's orders that we should proceed, we left *Kaing:mah* on the 12th January, 1788, amounting altogether to one hundred and twenty-five men ; and on the 23rd arrived at the city of *Shuen-lí*, which the Shans call *Maing:Tsán*†. Here we met two officers, *Tsoũn-shue* and *Titâyin*, whom the *Tsoũntũ* or Governor General of *Yunan* had deputed to meet us ; and a report of our discussions with whom we forwarded to the golden feet.

\* Shan name *Múng Sení*.

† *Múng Chán*.

We had to wait again for more than five months, whilst the Tsoüntū sent a report of our arrival to *Pekin*. On the 25th June, 1788, the governor of *Maing:Tsän* received a letter from the Tsoüntū, ordering him to let the Burmese ambassadors advance; and on the following day, attended by the governor K<sub>HUA</sub>'-TA'-LÔ:YE' and interpreter WU'N-TSOU'N-YE' with one hundred men, we left *Maing:Tsän*, and on the 1st July reached the city of *Tāthi* (*Tali* ?), where the Tsoüntū came from *Maing:Tshì* (*Yunan*), on the 12th July, to meet the royal letter and presents. On the 21st July, orders from the emperor of *China* reached the Tsoüntū, who informed us, that he had received the imperial orders to allow the ambassadors to proceed, and that the emperor had also ordered, that the envoys who had come from the great western country, from the royal friend and lord of the golden palace, should be conveyed to *Pekin* in fifty-one days; and that the Tsoüntūs, governors, Tītūs and officers, along the whole route, should treat the ambassadors with every respect, and at the regular stages supply them with provisions, and entertain them with music, plays, &c. The Tsoüntū further said, that similar orders had been sent to all the other officers along the route, and that he would prepare some presents for his Majesty the king of *Ava*, which he desired we should forward by some proper persons with a report of our proceedings. We accordingly sent DANUTAZAUNG:YE' and TSET-YAN-NHAING to *Amarapūra* with the Tsoüntū's presents, and left *Tāthi* on the 23rd July with thirty-seven men, attended by TAU<sub>KTAIT</sub> HÔTA'-LÔ:YE', KHUA'-TA-LÔ:YE', and the interpreter WUN-TSOU'N-YE'. In seven days' journey we reached the city of *Maing:Tshì* (*Yunan*), where we stopped one day, and then continuing our route, reached the city of *Käetsō* (*Kue-chow*) in nine days' journey, on the 8th August, 1788. On the 12th we came to the city of *Tsün-yuen-fū* dependent on *Kue-chow*, where, on the following day, we embarked in boats and dropped down the stream until the 20th, when we disembarked at the landing place at *Ri-yen* or *Yi-yen*, and continued our route by land. On the 22nd August, we came to the city of *Tsheng-shyā-fū* in the district of *Hānān*, and in eight days' journey more to the city of *Wū-tsheng-fū* in the district of *Hupē*. On the 12th September, in thirteen days' journey, we came to the city of *Tshì-chow*, beyond the district of *Hōnān* and in that of *Tsūtli* (*Peteheli*). In seven more days, on the 19th September, we reached *Pauk-tin-fū*, the principal city of *Tsūtli*, and on the 23rd reached the city of *Lukō Khyauk-ken*\*, six miles distant from the capital, *Pekin*. The emperor not being there but at *Yē:hōt* in *Tartary*, seven days' journey to the north-east of *Pekin*, we left the city of *Lukō Khyauk-ken* on the 14th, and in three days came to the boundary of *Tartary* to the *Hā-pé-khé* fort‡ line of wall. In two days more we came to the city of *Lānphyīn-hien*, where the chief of the chokey met us, and taking a

\* *Ken* is a chokey in Burmese.

† DU HALDE's *Gehol*, and Sir G. STAUNTON's *Zhe-hol*.

‡ DU HALDE's *Coupe keon Fort* ?

list of the presents, proceeded to make his report to the emperor of *China*. The treasurer having come with the emperor's orders for us to advance, we entered *Zhe-hol* on the 29th September, 1787, and were lodged on a high plain to the westward of the city.

"On the 30th September we proceeded by invitation to meet the Wún-gyíh Hô-TSOU'N-TENG\*, who wears two peacock's tail feathers with red on the top of his head-dress, (red button on his cap,) and KOU'N-YE'-THU' and THÍ-TA'-YÍN who wear two peacock's feathers with a ruby on the top of their head-dress. The Wún-gyíh told us:—'Our master, the emperor, is much pleased at the arrival of the ambassadors, and will receive the royal letter and presents so soon as to-morrow, when the ambassadors also will see him and be interrogated by himself. You must be in waiting at 6 o'clock to-morrow morning when the emperor comes out, and you must bring the band of music, which he has heard you have with you.' On the following morning we were in attendance in front of the palace before the emperor appeared. He came out about 7 o'clock, when the royal letter and presents were delivered by us, and the Wún-gyíh Hô-TSOU'N-TENG and KOU'N-YE'-THU' and THÍ-TA'-YÍN in the midst of all the officers of the Court. The emperor spoke as follows in the Tartar language to the Wún-gyíh, who repeated it in the Chinese language to the interpreter, and he communicated it to us:—'The two great countries were always friends in former times, and owing to a little difference which happened once, no letters or presents have passed. But now, a mutual intercourse and good understanding prevails, and friendship has been re-established. I am exceedingly glad to hear that my royal friend, the Lord of the golden palace, fulfils his religious duties and cherishes all the inhabitants of the country as if they were the children of his own bosom. Let the ambassadors submit all they have to say.'—We replied, 'Your majesty's slaves will submit to our royal master all your majesty's orders; and communicate to the Wún-gyíh Hô-TSOU'N-TENG, and to KOU'N-YE'-THU' all we have to represent.'

"The emperor then said, 'Let them convey to my royal friend, in order that he may worship as I do, this *Shikyá Muní* image, the representative of the Deity, which has always been worshipped in our palace,—this figure of the Deity, embroidered in silk, and this *Yu-yuí* jewel (sceptre?) which I always carry in my hand.' The Wún-gyíh Hô-TSOU'N-TENG and KOU'N-YE'-THU' brought and delivered the same to us. We then made our band of music play before the emperor, who approved of it and said it was very pleasant. After his majesty had conferred presents on different great and subordinate officers, we were placed in the same line with the 48 princes of *Tartary*, and allowed to see an entertainment, (Chinese play.)

\* This is evidently the same person, who was the first minister of the empire during Lord MACARTNEY'S embassy, and who is styled by Sir G. STAUNTON, "Hoo-choong-taung Colao."



“ On the 3rd October we went again, and were placed in the same line as before, and shown a complete entertainment. The emperor of *China* seated us at a table, at which we ate and drank in company with the 48 princes of *Tartary*. We conversed with the Wún-gyíh Hô-Tsou’N-TENG and Kou’N-YE’THU’ and THÍ-TA’-YÍN, and observed:—‘ Friendship has now been established between our two royal masters. The great officers on each side, bearing in mind the favors they have received from, and the duty they owe to, their respective masters, have only to submit what they may be satisfied will conduce to the permanent advantage of their royal masters and their posterity. We, who have been deputed, will return as quickly as possible, and in conformity with the qualifications required from ambassadors\*, will submit to our royal master every circumstance relating to the emperor of *China*. There are certain Shan Tsô:buahs and their followers, subjects of our master, and some men who were formerly deputed, still remaining in this country. And the road on the frontier of the two countries is much molested by bad men and criminals;—if means are adopted on both sides for putting an end to this evil, the two countries will become like one, and the gold and silver road will be opened.’ The Chinese officers replied:—‘ The observations of the ambassadors are very correct. Our master, the emperor, is much pleased at having re-established friendship with the Lord of the golden palace, who rules over the western country. His majesty has given to the king of *Ava* an image of him, who is without an equal, and is superior to the three races of beings, (men, *Nats*, and *Byamhás*,) and who has been worshipped uninterruptedly by all the emperor’s ancestors; and he has permitted the ambassadors to communicate, without reserve, all they may have to say. He has seated the ambassadors also on the same line with his own relations, the 48 princes of *Tartary*, and repeatedly questioned, and spoken to them. All the points you have represented will be properly settled. When we go back from *Zhehol* (to *Pekin*), we will exert ourselves to have the whole settled, and will submit that you may be speedily allowed to return.’

“ On the following day we were invited to attend the emperor, who was going to visit a monastery. We went early, and were desired by the Wún-gyíh Hô-Tsou’N-TENG to wait on the road, and when we saw the emperor coming out on horseback, to remark what a strong hale man his majesty must be, to be able to ride at 80 years of age without being fatigued. We waited on the road accordingly, and on seeing the emperor, spoke as we had been instructed. Hô-Tsou’N-TENG asked what the ambassadors had said, and when the interpreter translated our remarks into Chinese, the Wún-gyíh repeated it to the emperor.

“ The emperor, on going to the monastery, entered by the southern arched gateway, and came out by the western, and returned to the city by its southern gateway. LU-TA’-YÍN was appointed to attend us and shew us all the different images and temples. But all the different figures

\* See a subsequent note for a list of these qualifications.

shewn to us were representations only of our deity, and observing that those varying in form were copied from various forms which GAUDAMA had assumed when in this world, we bowed down and worshipped them. There were seven monasteries. In that first shewn to us, there were 200 priests dressed in yellow, and in another to the westward about 500.

“On the 6th October we were invited to an entertainment given in some temporary buildings in a garden. We went before 6 o'clock, and the emperor came about half past 7 in an open sedan chair. He was dressed as follows:—On the top of his head-dress there was a pearl; on the four sides of his silk dress there was the figure of a dragon, and round his neck hung a string of pearls. He took his seat on a royal chair of the form of a dragon, and about a cubit high, and the officers of his court presented to him cups of spirits and cups of milk. The Wún-gyíh Hô-tsoú'-N-TENG and Kou'-N-YE'-THU' and THÍ-TA'-YÍN stood on the right and left of the emperor with swords in their hands. To the right and left were placed tables with all kinds of cakes, and we sat down on the right hand with the Wún-gyíh Hô-tsoú'-N-TENG behind the chiefs of the 48 Tartar countries, and ate and drank. After the soft music and dancing, which were according to the Chinese, Tartar, and Kulá fashions, the emperor returned home. The silks and gold cloths, which had been arranged on the left hand, were distributed in presents to the princes of *Tartary*, and those on the right hand were distributed by the Wún-gyíh Kou'-N-YE'-THU'\* to us according to our respective ranks, and to the officers appointed to take care of us. All kinds of curious cloths, &c. intended for presents to the king of *Ava*, were also shewn and delivered to us.

“A little after 3 o'clock, on the afternoon of the same day, the emperor of *China* again came out, and we saw an exhibition of tumblers on poles, and fireworks, and then returned home.

“The emperor having directed us on this last day to go to *Pekin*, we left *Zheho* on the 7th of October, and arrived at *Pekin* on the 12th October, taking up our residence in some temporary buildings erected on a plain within the southern gateway of the city, where we were attended and supplied with provisions by the same men as before.

“On the 13th, the emperor having directed that the ambassadors should be lodged near him, and that their provisions should be supplied from within the palace, we moved, on the following day, and took up our residence on a royal plain†, near the road leading to the southward from the western gateway of the wall surrounding the palace. On the 15th the emperor came to *Pekin*, and we accompanied the Chinese officers to a temporary building in the lake, where there is a palace, in order to receive his majesty. On the morning of the 20th we attended the emperor, by invi-

\* This officer was not a Wún-gyíh or First Minister of State, as will be seen in the list of Wún-gyíhs hereafter given, but the Burmese ambassadors repeatedly given him this title.

† Apparently a plain on which princes encamp or live when they visit *Pekin*.

tation, to the garden situated within the same lake, and his majesty ordered the Wún-gyih Kou'N-YE'-THU' to take us round and shew us all the monasteries, temples and gardens. We embarked in a boat with that officer and rowed about the lake, and saw the different monasteries, &c. In two monasteries situated on the top of a hill on the western side of the lake, there were several images of the unequalled and most excellent deity, surrounded by images of inspired disciples. We saw more than fifty priests here also dressed in yellow cloth. There were ten more monasteries on the top and sides of a hill running from the westward of the hill before mentioned to the north. They contained, besides many images of the deity, a figure of the *Mán-Nat* \* with 1,000 arms, and figures of hermits and priests in stone, and various paintings. A small hill and the garden where a monastery is situated are joined by an arched brick bridge of 50 *tās*† or 350 cubits. At the end of the lake nearest the city, there is an octagon pyramidal building with three roofs covered with green tiles. On the western sides, on the slope of a hill, there are two Buddhist temples, and a monastery with three roofs; on the south-east a large building with four roofs dedicated to a *Nat*; and on the north-east on a level ground, stands the pyramidal building at which the emperor stops. The lake is upwards of 400 *tās* from north to south, and upwards of 300 *tās* from east to west, and in it there are five large vessels with several boats. The emperor ordered that we should also be taken round and shown all the monasteries within and without the city, and be allowed to compare the books and writings, and see if they were similar to ours.

“On examining the different monasteries, we saw some with images of the deity (*GAUDAMA*), and priests dressed in yellow in attendance; some with people dressed in dark-colored caps and trowsers, whom the Chinese call *Hó: Shyeng*‡; and some with the ship country *Kulás* in attendance on the image of *Devadat*§, which they worship. The books, writings and language spoken in these monasteries were not like ours, and those who accompanied us took notes of all we said, and submitted the same to the emperor.

“On the 23rd October, when the emperor returned from the palace lake to the city, we received him in company with the Chinese officers outside of the western gateway of the palace enclosure. Every day after the emperor

\* The Hindu god of love and desire, *KA'MA*, one of whose names, *MA'RA*, is written by the Burmese *Már*, and pronounced *Mán*.

† A *tā* is a measure of 7 cubits, and a royal cubit is equal to  $19\frac{1}{16}$  English inches.

‡ *Du Halde* says, the Bonzes, or priests of *Fo*, are called by the Chinese *Ho-shang*, but the people here described may be of the sect of “*Lookiun*,” mentioned by the same author as worshipping demons, and pretending to a knowledge of magic.

§ See in *LA LOUBERE'S Historical Relation of Siam* for some account of *THEVETAT*, whom some Buddhists pretend to consider as the same person as our Saviour.

returned to the city, some of the palace officers wearing red on the top of their head-dress and a peacock's feather, brought to us from his majesty's table different kinds of meat and sweetmeats. On the 28th we joined the Chinese officers in attendance on the emperor, and saw him offer his devotions at a monastery within the palace enclosure. On the 29th we attended the emperor, when he came out from the western gateway of the palace enclosure, and proceeded to the garden in the lake, and on his return, he stopped his sedan chair as he was coming out of the temporary building erected for his accommodation on the royal plain, and giving us presents, said: 'Let the ambassadors return on the 1st of November, in order that my royal friend may learn every thing.' On the same day the Chinese officers of rank summoned us to a spot on the royal plain to the eastward of the palace enclosure, and gave us an entertainment, and delivered to us the emperor of China's letter. On the 31st, the Wún-gyih Hó-tsou'N-TENG and Kou'N-YE'-THU', THÍ'TA'-YÍN, and LU-TA'-YÍN, gave us different presents; and on the same day we went into the palace where the Wún-gyih Hó-tsou'N-TENG was, and said to him, 'We were ordered to return on the 1st of November, and to-morrow we are to set out; but we desire to receive an answer to the representation which we made at *Zhehol*.' He replied, 'I have submitted to the emperor every word of your representations, and his orders are:—The men who came to our country are some of them afar off and some of them have disappeared or are dead, and much delay and a long time will elapse in making the necessary inquiries and examinations. When the snowy season arrives, the cold will be very great, and these ambassadors, who have been sent to us on business relating to the country, had better return with all expedition.' The Wún-gyih also said, 'The six men with Nga Tsi't who were formerly deputed, were taken to the province of *Kuan-toán* in *Tartary*, but they were ordered to be brought back the moment you arrived here, and as soon as they come, they shall be sent down to *Yunan* and forwarded to you;—and with respect to the Tsó-buah of *Bamô*, inquiry shall be made, and he shall hereafter be surrendered. There is nothing difficult now that our two masters have become friends, and the Tsoüntü of *Yunan* has already received full instructions on every subject.'

"On the 1st November, 1788, after seeing the emperor receive the homage of all his officers, which he does once a year on the last day of a month seated on his throne, we took charge of the emperor's letter, the *Shikyā Muni* image, and various costly presents, and left *Pekin*. We came in a carriage with horses in 23 days' journey from *Pekin* to the city of *Shyeng-yeng:hien* in the district of *Hūpé*, beyond the districts of *Tsiliti* and *Hó-năn*, when we embarked in boats, and came down the stream in 18 days, on the 12th December, to the city of *Tsheng-tait-fū* in the district of *Hūnăn*. The route from thence by water being against the stream and very difficult, we proceeded by land in covered sedan chairs, and arrived at the city of *Kue-chow* on the 5th January, 1789. We left that city on



the 6th and arrived at *Yunan* in 16 days, on the 21st January. The *Tsoüntū* had marched with a force of 10,000 men to attack the city of *Akyô*, lying to the south-east of *Yunan*, where there was a war, and *THU-YI'N*, the governor of *Yunan*, who received us, informed us that in conformity with the application which we had submitted to the emperor, the six men, *NGA UH*, *NGA LHE-GÔ*, *NGA TSIT-TÔ*, *NGA TSIT-LI'*, *NGA PÔ-BU'*, and *NGA PÔ-YI'* subjects of the sun-descended king who were formerly detained and sent to *Tartary*, had been recalled and had arrived at *Pekin* on the 22nd December; that orders had been received to forward them, and that the moment they reached *Yunan*, they should be sent to the golden feet. He also said, 'Our two masters having become friends, the two countries must be like one, and constant intercourse maintained between them;'—and added:—'The new year being close at hand, some difficulty is felt in supplying you with the means of continuing your journey; wait here, therefore, for a short time.' We stopped at *Yunan*, accordingly for four days; and on the 26th of January left it, and in 21 days' journey, on the 15th of February, arrived at *Kaing:mah*. The *Tsô:buah* of *Kaing:mah* also said, that he had received letters from the *Tsöuntū* of *Yunan* informing him, that the six men who had been sent to *Tartary* were coming with all expedition for the purpose of being forwarded to the golden feet. He also told us, that he had sent letters to *Maing:Tein* and *Theinni* to have the temporary buildings and provisions prepared for us, and requested us to give them a few days to have all in readiness. We waited accordingly at *Kaing:mah* nine days, and on the 24th of February left it, and on the 4th March arrived at *Theinni*."

*Memorandum giving an account of the emperor of China and his sons and officers, and a description of the appearance of his palace and of the city of Pekin, (appended to the foregoing report of the Burmese envoys.)*

"The age of the emperor is 78 years, of which he has reigned 53 years. The principal of his nine queens is dead. He has five sons and two daughters. The eldest son, *LU-YE'H*, is 45 years of age. He has six *Wün-gyils*, three Tartars, *Hô-TSOU'N-TENG*, *A-TSOU'N-DENG* and *THU'-TSOU'N-DENG*, and three Chinese, *WENG-TSOU'N-DENG*, *KYI'-TSOU'N-DENG*, *LHYÔ-TSOU'N-DENG*. There are six great officers, one superintendent of war, one treasurer, one superintendent of law and custom, one superintendent of criminal affairs, and one superintendent of learning. There is a general of the nine gates, named *KYÔ-MEI'N TI'TU'*. A governor of the city, named *SHUENG-DENG-THU'*, and another governor, who is also the chief revenue officer of the city, named *PHI'NG-SHENG*.

"Thefts, murders or other public offences committed within the city are taken cognizance of by the governors of the city; but those committed in the suburbs and outside of the city, are taken cognizance of by the *Tsöuntū* of *Tsit-li* from the city of *Pauk-tin-chow*. The officers and soldiers do not hold districts and villages (in *jaghîr*), but are paid monthly salaries in money according to established rates, and agreeably to their several ranks.

“The emperor of *China* has always worshipped the image of the most excellent deity (GAUDAMA), whom the Chinese call *Shikya Muni*; and once a year he executes the sentences of criminals in the following manner. The emperor goes to a monastery at which there is an image of the *Tha-gya Nat*, and the names and acts of the criminals are proclaimed, and written on slips of paper, which are burnt upon a horse and cow, and these animals are then executed. This custom is always followed from a belief, that these papers and the souls of these animals are sent up to the *Tha-gya Nat*. Within the building covering the *Wumein* gateway of the wall surrounding the palace enclosure, the figures of those men who have gained victories in war, with the number of the victories, are written, and on the outside of that gate there is a monastery in which different emperors have had carved and placed, the figures of men who acquired, renown, and of officers who were faithful or good soldiers; and to this place the emperor goes once a year and does honor. On the northern bank of the lake, to the westward of the palace wall, the figures of the three men, MI'-KOU'N-YE', KU'-TA-YI'N, and TSENG-TA-YIN, who were killed in the victories obtained in the year 1029 (A. D. 1767), are placed, each under a separate pyramidal building. At the four angles of the palace enclosure wall there is a pyramidal building, in which the armour worn by soldiers, and swords, and spears are lodged. In the buildings at the gateways of the outer city, guns, muskets, shot, and powder are lodged, and constantly guarded by troops. *Pekin* is divided into two cities, the southern and northern\* city. In the former there are seven gates, and in the latter nine. The walls are 13 cubits high and 14 cubits thick. At each of the gateways is a building on each side, and a double pair of folding doors. There is a pyramidal building also at each of the four angles of the wall. The ditch surrounding the wall is not lined at the sides, and is about 70 cubits broad, with water let into it. The northern city is about 3500 cubits square, and the southern city about 4200 cubits square. The line of walls inside of the northern city has no battlements, but is covered on the top with yellow-colored tiles†. It is 1750 cubits square, 10 cubits high, and has six gateways at six different points. Inside of this last-mentioned wall is the wall surrounding the palace enclosure; and this is upwards of 700 cubits on the eastern and western sides, and about 1050 cubits on the northern and southern sides. It is surrounded by a ditch filled with water, seventy cubits broad and ten cubits deep, the sides of which are faced with stone. This wall is fourteen cubits high and seven cubits thick; at the four angles there is a tower, and it has a gateway on each of the four sides, and a double-roofed shed supported on ten posts covers each gateway. There are three entrances at each gateway, and the folding gates are covered with plates of iron fastened with nails. The road within the walls of the palace enclosure is fourteen cubits broad and

\* The Chinese and Tartar cities. † The external enclosure of the palace.

paved with stone. From a lake situated three *taings*\* to the north-west of the city of *Pekin*, water is brought into the ditch surrounding the walls of the palace enclosure by a canal, which also conducts it from the ditch into the palace, and thence to the east of the city; and there are stone bridges over this canal. The southern side is the front of the palace. The principal palace is surrounded by another wall, outside of which stands the palace with the throne (hall of audience), which has a square roof fourteen cubits high above the terrace, and the terrace stands six cubits above the ground, and is paved with stone. About one hundred and forty cubits distant from the hall of audience is another large building with a square roof, and on one side of it is the gold treasury, and on the other the silver treasury, with a line of other buildings. To the left of these buildings, and thirty-five cubits distant, are temporary buildings occupied by the officers of the court, and a line of three buildings occupied by scholars or students, literally '*people learning books.*'" (The description of the buildings within the palace enclosure continues for eight or ten lines farther, but in so confused and vague a manner as to render it impossible to be understood by any one but a person who has actually seen the place.)

"When the emperor of *China* takes his seat on the throne, flags, *chowries*, and satin umbrellas are arranged on his right and left hand, and the band of music plays in a large building to the southward. On his right are the military officers, and on his left the civil officers; and they all, at a signal given, bow their heads nine times. The emperor comes out of the palace in the following manner:—He is seated in a sedan chair covered with yellow satin, and preceded by upwards of fifty horsemen, twelve umbrellas of yellow satin, each with three rows of fringe, twelve *chowries* and twelve flags, upwards of twenty spears having the points sheathed, ten led horses with saddles and bridles complete, and upwards of twenty horses with the brothers and sons of the emperor dressed in yellow satin jackets, and armed with bows and swords. Immediately in front of the emperor is carried an umbrella of yellow satin with three rows of fringe, and having the figure of a dragon worked upon it in gold thread, and upwards of an hundred men in charge of the women (eunuchs) surround the emperor's chair. The band of music which plays when the emperor comes out or enters the palace, consists of a pipe with six stops, two trumpets, a fiddle, a lyre, and an alligator harp. The instruments used at Chinese historical plays consist of a small gong, a large gong, a pair of large cymbals, two trumpets, a drum, and a pipe.

"There are fifteen elephants at *Pekin*. The following are the prices of articles in the bazar there. One and half ticals for a basket of rice; 10 ticals for one hundred *viss* of salt; 125 ticals for one hundred *viss* of cleaned cotton; 60 ticals for one hundred *viss* of oil; 1 tical for a basket of *pyaung*, grain (*Madras Cholum*); 1½ ticals for a basket of

\* *Taing*, or when compounded, pronounced *daing*, is a little more than two English miles.



millet. One thousand copper pice pass for  $2\frac{1}{2}$  ticals; and these pice are used in sales and purchases. Rice is cultivated and used in the provinces of *Yunan*, *Kā-chow*, *Hānān* and *Hā-kueng* (*Huguang*). But there are no paddy lands; and *pyaung*, pulse, barley, and millet only are cultivated and used in the provinces of *Hōnān* and *Tsitli*, and about the cities of *Zhehoi* and *Tuing*. As far as *Kā-chow* the people of the country wear their hair like the Burmese, all over the head. The people to the north are very numerous, and there are a great many hills, precipices and streams. In *Hu-kueng* people travel in boats, as there are many lakes and streams in that province; and in *Hōnān* and *Tsitli* the ground being natural and even, carriages are used. There are no trees, bamboos or ratans, and instead of fire-wood coal is used.

"We heard in *China*, that in the month of May or June in the year 1149 (A. D. 1787) the people of *Tuik-wun* having revolted and put to death the governor and officers, the force first sent to subdue them under the general TSHAIT-TA-YIN was defeated with great loss. That general was executed by the emperor, and another general THU'-THIA-YIN detached against the rebels, whom he subdued in the month of April 1789, when MI-KOU'N-YE's younger brother, KHUE-KOUN-YE', was appointed governor over the people with the office of Tsé-taik. The two leaders of the *Tuik-wun* rebels were decapitated, and their heads, together with the head of the general TSHAIT TA'-YIN, were suspended in the market place of the great southern city.

"On the 23rd of August, 1788, about 9 o'clock at night, the *Thi-tshuen* river rose and the water overflowed and drowned the whole city of *Kyín-chow* in the province of *Hukueng*. Upwards of ten thousand people were destroyed, together with the wife and children of the governor, and the second governor himself with all his family. On the receipt of this intelligence at *Pekin*, the Wún-gyih A-TSOU'N-TENG was dispatched with upwards of two thousand viss of silver, to provide clothing, food and habitations for such of the inhabitants of *Kyín-chow* as remained, which service he performed. Intelligence was also received from the people appointed to guard, that an embryo Bud'dh had appeared at the city of *Thi-tsán* in the *Kulā* country to the westward of *Thi-tshuen*, and that the people were disputing and going to war about him. The general AUNG-TSONG-KYIN was appointed to go and attack them with the force in the city of *Thi-tshuen*.

"We saw all the houses and lands destroyed by the floods along the whole road we travelled in the provinces of *Hānān* and *Hūpé*, from the city of *Kyeng-chow* included. The people also said, that when the walls of the city of *Thi-tshuen* fell down and were being rebuilt, a prophetic writing was found, which the nobleman, KHOU'T-MYE'N, who first built the walls, had placed there. The contents of this writing were:—'To the south one thousand *Tuings* will be destroyed by water. To the northward, beyond the city of *Shyān Shī*, a stream of blood will flow. A great calamity

will befall the chief and inhabitants of the city of *Kueng-chow*, whilst they are asleep.' People say, that what happened lately corresponds with this prediction.

"The Tsoüntū of *Kueng-toñ* reported, that the uncle of the chief of *A'n-nān*, a territory lying to the west of *Kueng-toñ* and near the *Kueng-thi* (*Kwang-si*) and *Yunan* provinces, had revolted, and that the chief and his family had fled and arrived at the city of *Kueng-thi*. The chief of *A'n-nān* having regularly sent presents and being a friend, it became necessary to assist him, and attack those who had molested him. The *Kueng-thi* Titū, Yui-tā-vin, was appointed general, and a force of ten thousand men, three thousand from *Kueng-thi* and seven thousand men from *Yunan* under the *Yunan* Titū, was sent against the rebels.

*Route of a Journey from the city of Amara-púra to the city of Pekin, travelled by a Mission deputed by the King of Ava to the Emperor of China in the year 1787.*—(Literally translated from the Burmese official document.)

| Day of the month and year. | Names of Places.                                                                                                                  | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.             |
|----------------------------|-----------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|--------------------------------------|
| 24th Jan. 1787             | Left the city of <i>Amara-púra</i> , and stopped at <i>Phrá-gyth</i> , or large <i>Ar-ra-can</i> image of <i>Gauda-ma</i> , ..... | ..                           | ..                    | ..                    | ..               | 1               | 1                           | ..                                   | ..                         |               |                                      |
| 25th                       | Slept in temporary buildings at the city of <i>Kang-gyth</i> , .....                                                              | ..                           | ..                    | ..                    | ..               | 6               | 1                           | ..                                   | ..                         |               |                                      |
| 26th                       | Slept at the <i>za-yat</i> , or public building in the village of <i>Oún-thut</i> ,....                                           | ..                           | ..                    | 1                     | 1                | 8               | 1                           | ..                                   | ..                         |               | Under the city of <i>Thoún-zay</i> . |
| 27th                       | Slept in temporary buildings in the city of <i>Thoún-zay</i> , .....                                                              | 1                            | ..                    | ..                    | ..               | 10              | 1                           | ..                                   | ..                         |               |                                      |
| 28th                       | Slept at <i>Thek-kay-byen</i> (plain of coarse grass) and village of <i>Nān-mó</i> , ..                                           | 2                            | ..                    | ..                    | ..               | 6               | 1                           | ..                                   | ..                         |               | Under the city of <i>Thoún-zay</i> . |
| 29th                       | Slept at a halting place in the jungle, on the site of the old village of <i>Bán-gyi</i> or <i>Ban-kyi</i> , ..                   | 1                            | ..                    | ..                    | ..               | 9               | 1                           | ..                                   | ..                         |               | Ditto.                               |
| 30th                       | Slept at a halting place in the jungle, on the site of the old village of <i>Kywé-gouñ</i> , .....                                | 3                            | ..                    | ..                    | ..               | 4               | 1                           | ..                                   | ..                         |               | Ditto.                               |
| 1st July                   | Slept at a <i>za-yat</i> in the village of <i>Bó-gyó</i> , ....                                                                   | 2                            | ..                    | ..                    | 1                | 6               | 1                           | ..                                   | ..                         |               | Ditto.                               |
| 2nd                        | Slept in some buildings constructed for the ambassadors in the city of <i>Thi-bó</i> , .....                                      | ..                           | ..                    | ..                    | ..               | 3               | 1                           | ..                                   | ..                         |               |                                      |

[illegible]

| Day of the month and year. | Names of places.                                                                                                                                                     | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                               |
|----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|------------------------------------------------------------------------|
| 4th                        | tain or hill in the Shan language),.....<br>In the city of <i>Kaingmah</i> , a Tso-buah, subject to both <i>Ava</i> and <i>China</i> , resides here, .....           | 2                            | ..                    | ..                    | ..               | ..              | 4                           | 1                                    | ..                         | ..            | Under the city of <i>Kaingmah</i> .                                    |
| 12th Jan. 1788             | Left the city of <i>Kaingmah</i> , and slept in the ambassadors' <i>té</i> in the village of <i>Wein-yóuk</i> ,...                                                   | 1                            | ..                    | 1                     | ..               | ..              | 1                           | 5                                    | 8                          | ..            | <i>m.d.</i>                                                            |
| 13th                       | In the city of <i>Maing-Thá</i> ,.....                                                                                                                               | 3                            | ..                    | 2                     | 2                | ..              | 4                           | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 14th                       | To the city of <i>Maing-Yaung</i> , .....                                                                                                                            | 3                            | ..                    | 2                     | 2                | ..              | 5                           | 1                                    | ..                         | ..            |                                                                        |
| 18th                       | To the village of <i>Maing-Lá</i> , .....                                                                                                                            | 3                            | ..                    | 1                     | 1                | ..              | 8                           | 4                                    | ..                         | ..            | In the Province of <i>Yunan</i> and under the city of <i>Shuenli</i> . |
| 19th                       | In the halting-place of <i>Tóun-dauk-shue</i> , .....                                                                                                                | 3                            | ..                    | 3                     | 3                | 1               | 8                           | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 20th                       | To a monastery in the city of <i>Yuin-chow</i> , called by the Shans <i>Maing-Yá</i> , .....                                                                         | 2                            | ..                    | ..                    | ..               | ..              | 7                           | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 23rd                       | To a monastery in the city of <i>Shuén-li</i> , called by Shans <i>Maing-Chán</i> , ..                                                                               | 1                            | ..                    | 1                     | 1                | 1               | 6                           | 3                                    | ..                         | ..            | Ditto.                                                                 |
| 25th June                  | From <i>Maing-Chán</i> to the village of <i>Tsi-kay</i> , or <i>Tsin-kay</i> , .....                                                                                 | 3                            | ..                    | 5                     | 5                | 5               | 9                           | 5                                    | 2                          | 3             | <i>m.d.</i>                                                            |
| 27th                       | To the village of <i>Nyo-kay</i> , after crossing the iron bridge over the <i>Mé-khaung</i> , or great <i>Cambodia</i> river; (Chinese <i>Lout-san-Kyang</i> ),..... | 2                            | ..                    | 2                     | 2                | 6               | 6                           | 2                                    | ..                         | ..            | Under <i>Maing-Chán</i> .                                              |
| 28th                       | To the village of <i>Tshú-kay</i> , .....                                                                                                                            | 5                            | 1                     | 3                     | 3                | 8               | 10                          | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 29th                       | To the city of <i>Móun-khuá</i> , .....                                                                                                                              | 4                            | ..                    | ..                    | ..               | 6               | 10                          | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 30th                       | To the village of <i>Thán-shyen-bán</i> , .....                                                                                                                      | 3                            | ..                    | 1                     | 1                | 3               | 6                           | 1                                    | 4                          | ..            | Ditto.                                                                 |
| 1st July                   | In the city of <i>Tá-thí</i> or <i>Tá-yí</i> . ( <i>Tali</i> ?) .....                                                                                                | ..                           | ..                    | 4                     | 4                | 5               | 6                           | 1                                    | ..                         | ..            | Ditto.                                                                 |
| 23rd                       | Left <i>Tá-thí</i> and stopped at the city of <i>Tsó-chow</i> , .....                                                                                                | 3                            | ..                    | 7                     | 7                | 7               | 7                           | 22                                   | 4                          | 1             |                                                                        |
| 24th                       | To the city of <i>Yui-nan-ngay</i> (little) after travelling 2 stages, .....                                                                                         | ..                           | ..                    | 5                     | 5                | 6               | 6                           | 1                                    | 4                          | 1             | Under <i>Tá-thí</i> or <i>Tayi</i> .                                   |
| 25th                       | After travelling 2 stages to the city of <i>Kyen-nán-chow</i> , .....                                                                                                | 3                            | ..                    | 15                    | 15               | 12              | 12                          | 1                                    | 4                          | 1             |                                                                        |
| 26th                       | In the city of <i>Tshú-shyóún</i> ( <i>Tchou-hiung</i> ), .....                                                                                                      | 10                           | ..                    | 15                    | 15               | 20              | 19                          | 1                                    | 4                          | ..            | Ditto.                                                                 |
| 27th                       | Dined and relieved bearers &c. at the city of <i>Kueng-tóun-hien</i> , .....                                                                                         | 1                            | ..                    | 15                    | 15               | 6               | 6                           | 1                                    | 6                          | ..            | Ditto.                                                                 |
|                            |                                                                                                                                                                      | 4                            | ..                    | 10                    | 10               | 6               | 6                           | ..                                   | 4                          | ..            | Ditto.                                                                 |

| Day of the month and year. | Names of places.                                                                                                    | Hills crossed. | Large Rivers crossed. | Small rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taangs. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                    |
|----------------------------|---------------------------------------------------------------------------------------------------------------------|----------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|-------------------------------------------------------------|
| 27th                       | Slept at the village of <i>Shye-tsó</i> , .....                                                                     | 3              | ..                    | 5                     | 5                | 6               | 6                           | 1                                    | ..                         | ..            | Under <i>Ta-thí</i> or <i>Tayt</i> .                        |
| 28th                       | Breakfasted and relieved bearers, &c. at the city of <i>Lú-thoun-hien</i> , .....                                   | 5              | 1                     | 9                     | 9                | 7               | 7                           | ..                                   | 4                          | ..            |                                                             |
| Do.                        | Slept in the village of <i>Shyd-kuon-hien</i> , .....                                                               | 4              | ..                    | 6                     | 6                | 7               | 7                           | 1                                    | ..                         | ..            | Ditto.                                                      |
| 29th                       | Relieved hearers, &c. at the city of <i>An-lin-chow</i> , .....                                                     | 7              | ..                    | 7                     | 7                | 8               | 8                           | ..                                   | 4                          | ..            | Ditto.                                                      |
|                            | To the city of <i>Yuí-nán-gyih</i> (great) called by the Shans <i>Maing-Tshi</i> ( <i>Yunan</i> ), .....            | 1              | ..                    | 10                    | 10               | 7               | 7                           | 2                                    | 6                          | 2             |                                                             |
| 31st                       | Slept at the village of <i>Yuí-loun</i> , after travelling 2 stages ( <i>Yi-loun-tsan</i> of other lists ?) .       | 1              | ..                    | 10                    | 10               | 17              | 17                          | 1                                    | ..                         | 1             | Under <i>Yunan</i> .                                        |
| 1st Aug                    | Relieved bearers, &c. at the city of <i>Ma-loun-chow</i> , ( <i>Ma-long</i> ), .....                                | 2              | ..                    | 10                    | 10               | 8               | 8                           | ..                                   | 4                          | ..            | Ditto.                                                      |
|                            | Slept at the city of <i>Tsan-yi-chow</i> , .....                                                                    | 5              | 1                     | 10                    | 10               | 7               | 7                           | 1                                    | 4                          | ..            | Ditto.                                                      |
| 2nd                        | Slept in the city of <i>Phyin-yi-hien</i> after travelling 2 stages, .....                                          | 7              | ..                    | 10                    | 10               | 16              | 16                          | 1                                    | 4                          | ..            | Ditto.                                                      |
| 3rd                        | Stopped in the village of <i>Lyó-kuon-toun</i> after travelling 2 stages, .....                                     | 6              | ..                    | 12                    | 12               | 13              | 13                          | 1                                    | ..                         | ..            | In the province of <i>Kúe-chow</i> , ( <i>Kóút-cheon</i> .) |
| 4th                        | Stopped in the village of <i>Pé-shyd-tí</i> after travelling 2 stages, .....                                        | 7              | ..                    | 10                    | 10               | 12              | 12                          | 1                                    | ..                         | ..            |                                                             |
| 5th                        | Slept in the city of <i>Lan-taing</i> after crossing the <i>Mauk-tso</i> river, .....                               | 7              | 1                     | 7                     | 7                | 6               | 13                          | 1                                    | 4                          | ..            | Ditto.                                                      |
| 6th                        | Stopped at the city of <i>Tsin-lin-chow</i> , ( <i>Tchin-ning</i> ?) .....                                          | 10             | ..                    | 6                     | 6                | 10              | 10                          | 1                                    | 4                          | ..            | Ditto.                                                      |
| 7th                        | Relieved hearers, &c. at the city of <i>An-tshoun-fú</i> , where a <i>Titú</i> resides. ( <i>Ngan-chan</i> ?) ..... | 7              | ..                    | 6                     | 6                | 6               | 6                           | ..                                   | 4                          | ..            | Ditto.                                                      |
|                            | Slept at the city of <i>An-phyin-hien</i> , .....                                                                   | 12             | ..                    | 10                    | 10               | 8               | 8                           | 1                                    | 4                          | ..            | Ditto.                                                      |
| 8th                        | Relieved hearers at the city of <i>Tshí-tshín</i> , .....                                                           | 3              | ..                    | 4                     | 4                | 6               | 6                           | ..                                   | 4                          | ..            | Ditto.                                                      |
|                            | Slept at the city of <i>Kué-chow</i> where a <i>Fú-yang</i> resides, ( <i>Koei-yang</i> ?) ..                       | 3              | ..                    | 6                     | 6                | 7               | 7                           | 1                                    | 8                          | ..            |                                                             |
| 9th                        | Relieved hearers, &c. at the city of <i>Lounli</i> , ....                                                           | 5              | ..                    | 7                     | 7                | 8               | 8                           | ..                                   | 4                          | ..            | Ditto.                                                      |
|                            | Slept at the city of <i>Kué-tin-hien</i> , .....                                                                    | 5              | ..                    | 8                     | 8                | 8               | 8                           | 1                                    | 4                          | ..            | Ditto.                                                      |
| 10th                       | Slept at the city of <i>Tshin-phyin-hien</i> , .....                                                                | 5              | ..                    | 8                     | 8                | 16              | 16                          | 1                                    | 4                          | ..            | Ditto.                                                      |
| 11th                       | Relieved hearers, &c. at the city of <i>Tsholn-ngay-hien</i>                                                        | 3              | 1                     | 4                     | 4                | 4               | 4                           | ..                                   | 2                          | ..            | Ditto.                                                      |



| Day of the month and year. | Names of places.                                                                                                                    | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                                                                                                        |
|----------------------------|-------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| 11th                       | Relieved bearers, &c. again at the city of <i>Kyung-phyin-hien</i> ( <i>Koang-ping?</i> )                                           | 2                            | ..                    | 4                     | 4                | 3               | 3                           | ..                                   | ..                         | ..            | In the province of <i>Kúe-chow</i> , ( <i>Kou-t-cheon</i> .)                                                                                    |
|                            | Slept at the village of <i>Tshì-phyin-hien</i> , .....                                                                              | 5                            | ..                    | 7                     | 7                | 6               | 6                           | 1                                    | 4                          | ..            |                                                                                                                                                 |
| 12th                       | Stopped at the city of <i>Tsin-Yueng-fú</i> , ( <i>Tchin-yuen</i> ), .....                                                          | 5                            | ..                    | 10                    | 10               | 6               | 6                           | 1                                    | 8                          | ..            | Ditto.                                                                                                                                          |
| 13th                       | Embarked in boats and dropped down the stream to the city of <i>Tshì-khyi-hien</i> , where we supped, .....                         | moun-<br>tains<br>passed     | ..                    | ..                    | ..               | ..              | ..                          | ..                                   | ..                         | ..            | Ditto.                                                                                                                                          |
|                            | Slept at the chokey village of <i>Yeng-Phyín</i> , .....                                                                            | 10                           | ..                    | ..                    | 1                | 9               | 9                           | ..                                   | ..                         | ..            | Ditto.                                                                                                                                          |
|                            | Received provisions at the city of <i>Yui-phyin-hien</i> , .....                                                                    | 5                            | ..                    | ..                    | ..               | 3               | 3                           | 1                                    | ..                         | ..            | Ditto.                                                                                                                                          |
| 14th                       | Ditto ditto at the city of <i>Khueng-chow</i> , .....                                                                               | 4                            | ..                    | ..                    | ..               | 3               | 3                           | ..                                   | 4                          | ..            | Ditto.                                                                                                                                          |
|                            | Slept at the jungle of <i>Kueng-toán</i> under <i>Yueng-tsó-fú</i> , .....                                                          | 5                            | ..                    | ..                    | ..               | 8               | 8                           | ..                                   | 4                          | ..            | In <i>Hu-kueng</i> province ( <i>Hou-gu-ang</i> ) and district of <i>Hú-nán</i> , north portion of <i>Hou-gu-ang</i> is called <i>Hou-nan</i> . |
| 15th                       | Entertained by, and received presents from, the Governor of the city of <i>Yueng-tsó-fú</i> , .....                                 | 7                            | ..                    | ..                    | ..               | 8               | 8                           | 1                                    | ..                         | ..            | Ditto.                                                                                                                                          |
|                            | Slept at the jungle village of <i>Shyá-hó</i> after travelling 2 stages, .....                                                      | ..                           | ..                    | ..                    | 1                | 3               | 3                           | ..                                   | 6                          | ..            | In <i>Hu-kueng</i> province and district of <i>Hú-nán</i> .                                                                                     |
| 16th                       | Received provisions at the city of <i>Khyeng-yeng-hien</i> ( <i>Khyay-ya-hien?</i> )                                                | 10                           | ..                    | ..                    | ..               | 18              | 18                          | 1                                    | ..                         | ..            | Ditto.                                                                                                                                          |
|                            | Slept at the chokey village of <i>Lín-toán</i> , .....                                                                              | 3                            | ..                    | ..                    | ..               | 4               | 4                           | ..                                   | 3                          | ..            | Ditto.                                                                                                                                          |
| 17th                       | Received provisions at the city of <i>Shyín-Kyi-hien</i> . Slept at the city of <i>Lukyi-hien</i> , .....                           | 20                           | ..                    | ..                    | ..               | 16              | 16                          | 1                                    | ..                         | ..            | Ditto.                                                                                                                                          |
|                            | Received provisions and presents at the city of <i>Yuen-tsó-fú</i> ( <i>Shyeng-tsó</i> in other lists <i>Tching-tcheou</i> ), ..... | 10                           | ..                    | ..                    | ..               | 8               | 8                           | ..                                   | 4                          | ..            | Ditto.                                                                                                                                          |
| 18th                       | Travelled that day and all night, and received breakfast at the city of <i>Tauk-shí-hien</i> , .....                                | 10                           | ..                    | ..                    | ..               | 20              | 20                          | 1                                    | 4                          | ..            | Ditto.                                                                                                                                          |
| 19th                       | Received provisions & presents at the city of <i>Tsheng taik-fú</i> , where a <i>Ti-tú</i> resides. ( <i>Tchang-te</i> ), ..        | 3                            | ..                    | ..                    | ..               | 6               | 6                           | ..                                   | 4                          | ..            | Ditto.                                                                                                                                          |
|                            |                                                                                                                                     | 3                            | ..                    | ..                    | ..               | 18              | 18                          | 1                                    | 4                          | ..            | Ditto.                                                                                                                                          |
|                            |                                                                                                                                     | 3                            | ..                    | ..                    | ..               | 9               | 9                           | ..                                   | 4                          | ..            | Ditto.                                                                                                                                          |

| Day of the month and year. | Names of places.                                                                                                                                                               | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                                                                                                            |
|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| 19th Aug                   | Travelled all night and stopped at the city <i>Lu-yeng-hien</i> , .....                                                                                                        | 2                            | ..                    | ..                    | ..               | 6               | 6                           | 1                                    | 3                          | ..            | In <i>Hu-kueng</i> province and District of <i>Hú-nán</i> .                                                                                         |
| 20th                       | Proceeded and disembarked from the boats at the landing place of <i>Rí-yeng</i> or <i>Yí-yeng</i> , .....                                                                      | 3                            | ..                    | ..                    | ..               | 6               | 6                           | ..                                   | ..                         | ..            |                                                                                                                                                     |
|                            | Proceeded by land and slept at the city of <i>Tshí-yeng-hien</i> , .....                                                                                                       | ..                           | ..                    | ..                    | ..               | 3               | 8                           | 1                                    | 2                          | ..            |                                                                                                                                                     |
| 21st                       | Slept at the city of <i>Ni-yeng-hien</i> , .....                                                                                                                               | ..                           | 1                     | ..                    | ..               | 9               | 10                          | 1                                    | 3                          | ..            | Ditto.                                                                                                                                              |
| 22nd                       | Slept & received presents at the city of <i>Tsheng-shyá-fú</i> , which is the principal city of <i>Hú-nán</i> , and at which a <i>Fu-yeng</i> resides. ( <i>Tchang-tcha</i> ?) | ..                           | 1                     | ..                    | ..               | 10              | 10                          | 1                                    | 8                          | ..            | Ditto.                                                                                                                                              |
| 23rd                       | Slept in the city of <i>Shán-yin-hien</i> , .....                                                                                                                              | ..                           | 3                     | 7                     | 7                | 6               | 12                          | 1                                    | 3                          | 3             | Ditto.                                                                                                                                              |
| 24th                       | Slept in the village of <i>Tá-kyin-yi</i> , .....                                                                                                                              | ..                           | 3                     | 4                     | 4                | 6               | 12                          | 1                                    | ..                         | ..            | Ditto.                                                                                                                                              |
| 25th                       | Slept in the city of <i>Yó-tsó-fú</i> . ( <i>Yo-tcheo</i> ?) .....                                                                                                             | 2                            | 4                     | 5                     | 5                | 6               | 12                          | 1                                    | 4                          | ..            | Ditto.                                                                                                                                              |
| 26th                       | Slept in the village of <i>Kán-khó</i> , .....                                                                                                                                 | 2                            | 1                     | 10                    | 10               | 9               | 18                          | 1                                    | ..                         | ..            | In the province of <i>Hu-kueng</i> ( <i>Hou-quang</i> ) and district of <i>Hápé</i> (north part of <i>Hou-quang</i> province, called <i>Hupè</i> .) |
| 27th                       | Relieved bearers at the city of <i>Bhú-khi-hien</i> , or <i>Fú-khi-hien</i> , .....                                                                                            | ..                           | ..                    | 5                     | 5                | 3               | 6                           | ..                                   | 4                          | ..            |                                                                                                                                                     |
|                            | Slept at the city of <i>Shín-lín-hien</i> , .....                                                                                                                              | ..                           | 4                     | 5                     | 5                | 6               | 6                           | 1                                    | 4                          | 3             |                                                                                                                                                     |
| 28th                       | Slept at the village of <i>Toán-khó</i> , .....                                                                                                                                | ..                           | ..                    | 5                     | 5                | 2               | 14                          | 1                                    | ..                         | 3             | Ditto.                                                                                                                                              |
| 29th                       | Embarked in boats and slept in the middle of a lake, .....                                                                                                                     | ..                           | ..                    | ..                    | ..               | ..              | 2                           | 1                                    | ..                         | ..            | Ditto.                                                                                                                                              |
| 30th                       | Received presents and slept at the city of <i>Wú-tsheng-fú</i> , which is the principal city of <i>Hápé</i> and at which a <i>Tsoú-tú</i> lives. ( <i>Foutchang</i> )..        | ..                           | ..                    | ..                    | ..               | ..              | 2                           | 1                                    | 9                          | ..            | Ditto.                                                                                                                                              |
| 31st                       | Landed and slept at the village of <i>Shyó-khó</i> , .....                                                                                                                     | ..                           | ..                    | ..                    | ..               | ..              | 4                           | 1                                    | ..                         | ..            | Ditto.                                                                                                                                              |
| 1st Sept                   | Proceeded by land and stopped at the village of <i>Yéng-tyeng</i> , .....                                                                                                      | ..                           | ..                    | ..                    | ..               | 7               | 7                           | 1                                    | ..                         | ..            | Ditto.                                                                                                                                              |
| 2nd                        | Stopped at the village of <i>Kueng-shue</i> , .....                                                                                                                            | ..                           | 3                     | 5                     | 5                | 15              | 15                          | 1                                    | ..                         | ..            | Ditto.                                                                                                                                              |



| Day of the month and year. | Names of places.                                                                                                                   | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Choke's passed. | Distance in Burmese Taangs. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                                        |
|----------------------------|------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|---------------------------------------------------------------------------------|
| 3rd Sept                   | Slept at the city of <i>Shyeng-yéng-chow</i> , where we were presented with carriages to ride in, by the <i>Taouk-tait</i> , ..... | ..                           | 1                     | 10                    | 10               | 13              | 13                          | 1                                    | 4                          | ..            | In <i>Hónán</i> province ( <i>Hónán</i> ).                                      |
| 4th                        | Slept in a monastery in the village of <i>My'in-kyan yi</i> , .....                                                                | ..                           | 1                     | 10                    | 10               | 8               | 9                           | 1                                    | ..                         | ..            | Ditto.                                                                          |
| 5th                        | Changed carriages, &c. in the city of <i>Khyó-shán-hien</i> , .....                                                                | ..                           | ..                    | 5                     | 5                | 8               | 9                           | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Slept at the city of <i>Tshue-phyin-hien</i> , .....                                                                               | ..                           | ..                    | 5                     | 5                | 6               | 7                           | 1                                    | 3                          | ..            | Ditto.                                                                          |
| 6th                        | Changed carriages, &c. at the city of <i>Shi-phyin-hien</i> , .....                                                                | ..                           | ..                    | 4                     | 4                | 3               | 3                           | ..                                   | 4                          | ..            | Ditto.                                                                          |
|                            | Slept at the city of <i>Yeng-tshan-hien</i> , .....                                                                                | ..                           | 1                     | 5                     | 5                | 3               | 3                           | 1                                    | 3                          | ..            | Ditto.                                                                          |
| 7th                        | Relieved horses, &c. at the city of <i>Lein-yeng-hien</i> , .....                                                                  | ..                           | ..                    | 5                     | 5                | 6               | 6                           | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Slept at the city of <i>Shui-chow</i> , .....                                                                                      | ..                           | ..                    | 5                     | 5                | 6               | 6                           | 1                                    | 4                          | ..            | Ditto.                                                                          |
| 8th                        | Relieved horses, &c. at the city of <i>Tsin-li-hien</i> , ....                                                                     | ..                           | ..                    | 1                     | 1                | 10              | 10                          | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Slept at the city of <i>Tsin-chow</i> , ( <i>Tching</i> ?) .....                                                                   | ..                           | ..                    | ..                    | ..               | 10              | 10                          | 1                                    | 4                          | ..            | Ditto.                                                                          |
| 9th                        | Passed the city of <i>Shín-taik-hien</i> , .....                                                                                   | ..                           | ..                    | ..                    | ..               | 4               | 4                           | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Slept in the village of <i>Khán-tshuan-yi</i> , after crossing the <i>Whengh-ó</i> river, ( <i>Hoang-ho</i> ), ....                | ..                           | 1                     | ..                    | ..               | 6               | 6                           | 1                                    | ..                         | ..            | Ditto.                                                                          |
| 10th                       | Received provisions at the city of <i>Shyeng-yeng-hien</i> , ..                                                                    | ..                           | ..                    | 1                     | 1                | 6               | 6                           | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Received presents and slept at the city of <i>Wé-khue-fú</i> , ( <i>Ouei-kiun</i> ?) ..                                            | ..                           | ..                    | 3                     | 3                | 6               | 6                           | 1                                    | 6                          | 3             | Ditto.                                                                          |
| 11th                       | Changed horses, &c. and breakfasted at the city of <i>Khyi-hien</i> , which has a mud wall round it, ..                            | ..                           | ..                    | 3                     | 3                | 10              | 5                           | ..                                   | 2                          | ..            | Ditto.                                                                          |
|                            | Slept at the village of <i>Ni-kó-yi</i> , .....                                                                                    | ..                           | ..                    | 4                     | 4                | 12              | 6                           | 1                                    | ..                         | ..            | Ditto.                                                                          |
| 12th                       | Passed the city of <i>Tan-yi-hien</i> , .....                                                                                      | ..                           | ..                    | 3                     | 3                | 4               | 2                           | ..                                   | 3                          | ..            | Ditto.                                                                          |
|                            | Received presents, and changed horses, &c. at the city of <i>Tsán-taik-fú</i> , ( <i>Tchang-te</i> ), ..                           | ..                           | ..                    | 5                     | 5                | 10              | 5                           | ..                                   | 8                          | ..            | Ditto.                                                                          |
|                            | Slept in the city of <i>Tshí-chow</i> , .....                                                                                      | ..                           | ..                    | 5                     | 5                | 14              | 7                           | 1                                    | 4                          | ..            | In the province of <i>Tsít-li</i> , ( <i>Tche-li</i> , or <i>Pe-tche-lir</i> ), |

| Day of the month and year. | Names of places.                                                                                                                    | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction.                                                    |
|----------------------------|-------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|-----------------------------------------------------------------------------|
| 13th Sept                  | Stopped in the city of <i>Hô-tan-hien</i> , .....                                                                                   | ..                           | ..                    | 2                     | 2                | 14              | 7                           | 1                                    | 4                          | ..            | In the province of <i>Tsit-li</i> , ( <i>Tcheli</i> or <i>Pe-tche-li</i> .) |
| 14th                       | Breakfasted at the city of <i>Myéng-kueng-hien</i> , ....                                                                           | ..                           | ..                    | 1                     | 1                | 8               | 4                           | ..                                   | 3                          | ..            | Ditto.                                                                      |
|                            | Passed the city of <i>Tshô-ka-hien</i> , .....                                                                                      | ..                           | ..                    | 1                     | 1                | 8               | 4                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Received presents and dined at the city of <i>Shueng-taik-fû</i> , ( <i>Chun-te</i> ?)....                                          | ..                           | ..                    | 1                     | 1                | 10              | 5                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Slept in the city of <i>Shyeng-taik-hien</i> , .....                                                                                | ..                           | ..                    | 1                     | 1                | 6               | 3                           | 1                                    | 3                          | ..            | Ditto.                                                                      |
| 15th                       | Breakfasted at the city of <i>Ne-khyô-hien</i> , .....                                                                              | ..                           | ..                    | 2                     | 2                | 12              | 6                           | ..                                   | 3                          | ..            | Ditto.                                                                      |
|                            | Slept in the city of <i>Pé-shyîn-hien</i> , .....                                                                                   | ..                           | ..                    | 3                     | 3                | 12              | 6                           | 1                                    | 3                          | ..            | Ditto.                                                                      |
| 16th                       | Changed carriages, &c. at the city of <i>Tsô-chow</i> , ( <i>Tcha</i> ?) .....                                                      | ..                           | ..                    | 3                     | 3                | 12              | 6                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Slept in the city of <i>Luéng-yeng-hien</i> , .....                                                                                 | ..                           | ..                    | 1                     | 1                | 20              | 10                          | 1                                    | 4                          | ..            | Ditto.                                                                      |
| 17th                       | Received presents at the city of <i>Tsin-tîn-fû</i> , ( <i>Tching-tîng</i> ?) .....                                                 | ..                           | 1                     | 1                     | 1                | 12              | 6                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Slept in the village of <i>Tshein-tshîn-phû</i> , .....                                                                             | ..                           | ..                    | 1                     | 1                | 8               | 4                           | 1                                    | ..                         | ..            | Ditto.                                                                      |
| 18th                       | Changed carriages, &c. at the city of <i>Tsin-lô-hien</i> , ..                                                                      | ..                           | ..                    | 2                     | 2                | 9               | 4                           | ..                                   | 3                          | ..            | Ditto.                                                                      |
|                            | Were entertained at the city of <i>Tsin-chow</i> , ( <i>Ting</i> ?) ..                                                              | ..                           | ..                    | 2                     | 2                | 6               | 3                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Slept at the village of <i>Shîn-pôûn-teng</i> , .....                                                                               | ..                           | ..                    | 1                     | 1                | 10              | 5                           | 1                                    | ..                         | ..            | Ditto.                                                                      |
| 19th                       | Changed carriages, &c. and were entertained at the city of <i>Wûn-tô-hien</i> , ..                                                  | ..                           | ..                    | 3                     | 3                | 6               | 3                           | ..                                   | 4                          | ..            | Ditto.                                                                      |
|                            | Dined in the village of <i>Thuen-yûon-khyauk</i> ( <i>Khyauk</i> means six in Burmese), .....                                       | ..                           | ..                    | 2                     | 2                | 4               | 2                           | ..                                   | ..                         | ..            | Ditto.                                                                      |
|                            | Slept in the city of <i>Pauk-tin-fû</i> where a <i>Tsôun-tû</i> resides, from whom we received presents, ( <i>Pao-tîng</i> ,) ..... | ..                           | ..                    | 5                     | 5                | 14              | 7                           | 2                                    | 8                          | ..            | <i>Aho</i> called <i>Tsit-li</i> .                                          |
| 21st                       | Breakfasted at the city of <i>An-shyô-hien</i> , ( <i>Ngan</i> ?) ( <i>Ngan-shu</i> in the lists of other ambassadors,) ..          | ..                           | ..                    | 2                     | 2                | 12              | 6                           | ..                                   | 4                          | ..            | Under <i>Tsit-li</i> .                                                      |
|                            | Slept in the village of <i>Pé-hô</i> , ( <i>Pé-khô</i> in other lists,) ..                                                          | ..                           | ..                    | 3                     | 3                | 12              | 6                           | 1                                    | ..                         | ..            | Ditto.                                                                      |
| 22nd                       | Slept at the city of <i>Tsô-chow</i> , .....                                                                                        | ..                           | ..                    | 1                     | 1                | 15              | 8                           | 1                                    | 4                          | ..            | Ditto.                                                                      |

| Day of the month and year. | Names of places.                                                                                                                                          | Hills and mountains crossed. | Large Rivers crossed. | Small Rivers crossed. | Bridges crossed. | Chokeys passed. | Distance in Burmese Taings. | No. of nights stopped at each place. | No. of gates in each city. | No. of Lakes. | Under what Jurisdiction. |
|----------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|-----------------------|-----------------------|------------------|-----------------|-----------------------------|--------------------------------------|----------------------------|---------------|--------------------------|
| 23rd Sept                  | Passed the city of <i>Kóun-kyi-tsheng</i> , and stopped at the city of <i>Lukó-khyauk-ken</i> , ( <i>Khyauk-ken</i> may mean 6 chokeys, in Burmese.)..... | ..                           | ..                    | 2                     | 2                | 12              | 6                           | 1                                    | 4                          | ..            | Under <i>Tsit-li</i> .   |
| 24th                       | Slept at the village of <i>Tshi-toun</i> , .....                                                                                                          | ..                           | ..                    | 3                     | 3                | ..              | 6                           | 1                                    | ..                         | ..            | Ditto.                   |
| 25th                       | Passed the city of <i>Khyu-ait-tsó hien</i> , .....                                                                                                       | ..                           | ..                    | 10                    | 10               | 12              | 12                          | ..                                   | 3                          | ..            | Ditto.                   |
|                            | Slept at the city of <i>Mi-yuín</i> , .....                                                                                                               | ..                           | ..                    | 1                     | 1                | 3               | 3                           | 1                                    | 3                          | ..            | Ditto.                   |
| 26th                       | Breakfasted at the city of <i>Shi-shyá-hien</i> , .....                                                                                                   | ..                           | ..                    | 7                     | 7                | 10              | 6                           | ..                                   | 3                          | ..            | Ditto.                   |
|                            | Slept near the line of wall of <i>Hupe-khó</i> fort, (the fort of <i>Coupe-keou</i> ),....                                                                | 3                            | ..                    | 3                     | 3                | 4               | 4                           | 1                                    | ..                         | ..            | Boundary of Tartary.     |
| 27th                       | Slept in the village of <i>Tshán-shi</i> , .....                                                                                                          | 8                            | ..                    | 11                    | 11               | 9               | 9                           | 1                                    | ..                         | ..            |                          |
| 28th                       | Ditto at the city of <i>Lán-phín-hien</i> , .....                                                                                                         | 8                            | ..                    | 12                    | 12               | 7               | 7                           | 1                                    | 4                          | ..            |                          |
| 29th                       | Arrived at the city of <i>Yé-hó</i> , ( <i>Zhehol</i> or <i>Gehol</i> ),..                                                                                | 5                            | ..                    | 1                     | 1                | 4               | 4                           | 8                                    | 6                          | ..            |                          |
| 7th Oct.                   | Left the city of <i>Yé-ho</i> ,....                                                                                                                       | ..                           | ..                    | ..                    | ..               | ..              | ..                          | ..                                   | ..                         | ..            |                          |
| 12th                       | Arrived at the great city of <i>Pe-kyín</i> ( <i>Pekin</i> ), ....                                                                                        | ..                           | ..                    | ..                    | ..               | ..              | ..                          | ..                                   | 16                         | ..            |                          |
|                            |                                                                                                                                                           |                              |                       | 35                    | 493              | 493             | 944                         | 1062                                 | 109                        |               |                          |

|                                          |      |
|------------------------------------------|------|
| No. of Stages travelled, .....           | 150  |
| No. of Taings, .....                     | 1062 |
| No. of Cities passed, .....              | 82   |
| No. of Chokeys, .....                    | 944  |
| No. of large rivers, .....               | 35   |
| No. of small rivers, .....               | 493  |
| No. of Bridges, .....                    | 493  |
| No. of nights stopped on the road, ..... | 109  |

Names of the Ambassadors,

NE-MYO-SHUE-DAUNG, THÍHAGYÔ-GAUNG, WELUTHARA.

On the 7th September, 1790, the Tsô:buáh of *Ba-mó* reported to MENG-DARÁ:GYÍH, king of *Ava*, that several officers of high rank and a Chinese embassy had arrived at *Mó:wún*, with some valuable presents and three Chinese princesses for his majesty. The king ordered the Tsô:buáh to proceed immediately and escort the embassy to *Ba-mó*, and on its arrival there, a special deputation, consisting of a Wún-gyíh and Wún-dauk, with several ladies of rank, was sent with

suitable boats from the capital, to go and bring down the ladies and ambassadors, who, on the 15th October, reached some buildings constructed for their accomodation, outside of the city of *Amarapura*. Three days after, the Chinese ladies were taken into the palace and received by the king, and placed in some apartments specially constructed for them; and on the 20th October, the Chinese envoys received a grand public audience, at which they delivered the presents sent by the emperor, and were asked by the king the customary two or three questions. At this audience the king placed the Chinese ladies near himself within the elevated stage which forms the throne. The three Chinese ladies, who appear to have been sisters, and are called in the Burmese history *Tú-kú-nyen*, *E-kú-nyen*, and *Thán-kú-nyen*, received honorary titles, and the province of *Taung-báin* was conferred on them in *jaghire*. The envoys left *Amarapura* again for *China* on the 1st November, 1790.

These Chinese ladies are called princesses, and a letter, of which I possess a copy, was written for them in the Burmese language addressed to the emperor of *China*, styling him their grandfather, and expressing great anxiety that he should become a true Buddhist. But they were natives of *Malong*, a town in *Yunan* province, and their feet were in a natural state. There is no doubt that they were women of low rank, and that the whole was an imposition practised upon the king of *Ava's* amorous propensities by the Chinese viceroy of *Yunan*. This was not the only occasion on which that king was imposed upon, for women were also presented to him as daughters of a king of *Ceylon* and a king of *Benares*.

In the year 1792, MENG-DARÁ:GYÍH prepared some valuable presents for the emperor of *China* and the Tsoún-tú of *Yunan*, and conferring an honorary title on each : on the former that of *Thíri tari pawara mahá nága thú-dhamma rájá-dí-rájá\**, despatched an embassy to *China* with the presents, and the plates of gold set with rubies on which the titles were engraved. The embassy, consisting of NE-MYÓ-MEN-THA-NÔRA-THÁ, the Tsô:buáñ of *Ba-mó*; NE-MYÓ-NANDA-GYÔ-THU', the Ken-wún or superintendant of chokeys; NE-MYÓ-NANDA-GYÔ-DEN, the Padá-wún, royal store-keeper or officer of the king's treasury; THÍ-HA-GYÔ-ZUÁ, the Than-dô-yan and Yáza-nanda, the Tará-na-khan, left *Amarapura* for *China* on the 23rd of October, 1792. This is the

\* The meaning of these *Páli* words is thus given by the Burmese:— "The illustrious and excellent among the three orders of beings, of the great dragon or snake-god race, the king of kings, who practises good works."

embassy, a short account of whose route from *Pekin* was given by the principal envoy, the Tsô:buáh of *Ba-mó*, to Dr. (BUCHANAN) HAMILTON, when he accompanied Captain SYMES to this country, and was published by that gentleman in a paper in No. 5 of the *Edinburgh Philosophical Journal*\*.

On the 20th August, 1795, a Chinese embassy is again reported in the Burmese Chronicles to have arrived at *Amarapura* with valuable presents, &c. from the emperor of *China*. Captain SYMES saw this embassy at *Amarapura*, and he considered it as a provincial deputation only;—but I conceive that none of the members of the Chinese embassies which visit *Ava* ever come from *Pekin*. The letter on gold and some of the presents appear to be sent down to the Viceroy of *Yunan*, and he forwards them by some officers serving under him; and these do not, even on their return, proceed beyond *Yunan*. The Burmese envoys, when they accompany the Chinese, are made to believe that the emperor has conferred some additional rank and employment on the latter, requiring their presence in *Yunan*, and preventing their accompanying the Burmese mission to *Pekin*.

On the 22nd March, 1796, another embassy arrived at *Amarapura* from *China* with presents and a letter from the emperor, and as I possess a copy of this letter, and as its contents are curious, I annex a translation of it.

“As darkness disappears through the rays of perfumed light, and as light is received when the white rays of day-break appear after the third quarter of the night; so, when reflecting on the affairs of the kingdom and of sentient beings, a good idea occurred (to me). In the beginning of the world the early emperors of *China*, when they attained an advanced age, abandoned the throne to their sons and retired to the wilderness. In the same manner (I) now propose to abdicate in favor of (my) son. Among (my) ancestors the name of the son who was considered most worthy to succeed his father as king, was written and placed on the

\* This Tsô:buáh of *Ba-mó* brought, on this or on some subsequent occasion, a large Chinese *chop* or seal from the emperor of *China*, purporting to confer on the king of *Ava* the same power and authority as the emperor himself possessed, over every part of the Chinese empire. This seal is still at *Ava*, and is said to be of pure gold, weighing 3 viss or 10lbs. and of the form of a camel, with some Chinese characters at the bottom. At the time it was brought to *Ava* a question arose as to the propriety of retaining such a gift, as its acceptance might afterwards be construed into an admission, that the king of *Ava* derived his power from the emperor of *China*, or that the latter confirmed the former's title to the throne of *Ava*. The value of the gold, however, of which the seal was made, is said to have decided the Burmese court in favor of keeping it. I can find no notice of this remarkable circumstance in the history of the late king's reign, but the details I have now given were communicated to me by good authority.



canopy (over the throne). When YOU'N-TSI'N (YONG-TCHING), my father, died, the officers, agreeably to the document which he had written and left, raised me to the throne. My grandfather KAN-SHI (CANG-HI) reigned sixty-one years, and my father YOU'N-TSI'N thirteen years. The *Thagyá* and all the other *Nats* having, day and night assisted me, I have reigned sixty-one years, and am now eighty-six years of age; and although my sight and hearing are good, and my physical strength is as complete as ever, I am become an old man. After searching for a proper successor for a period of sixteen years agreeably to the custom of the early kings, I found my eldest son LU-YE', and intended him to be king, but in consequence of his death, my second son, SHI-WU'-YE', will assume the sovereignty with the title of *Kya'-tín-weng*, on the 1st day of *Tabaung* in the sixty-first year of (my) reign, and at a propitious moment calculated by the astrologers. SHI-WU'-YE' is not an ordinary son; he is a man qualified to conduct all the affairs of the kingdom. (Our) two countries have established a true friendship, to continue to our son's son, and are united like two pieces of gold into one. Consider SHI-WU'-YE' as (your) own younger brother, and as (your) own son, and assist and look (after him)."

MENG-DARÁ:GYÍH sent a suitable reply to the above letter.

I cannot find in the Burmese Chronicles any further notice of Chinese embassies in the reign of the late king, although one or two more must have passed between 1796 and the date of his death in 1819. During the reign of the present king of *Ava* two missions, one in 1823, and the other in 1833, have been sent to *Pekin* viâ *Ba-mó* and *Yunan*. I have procured copies of the routes and of most of the reports submitted to the king by each. Both missions proceeded in company with a Chinese embassy when it returned to *Yunan* from *Ava*, and it will be seen that the route of both, with a very slight deviation, was the same,—in as straight a line as possible from *Yunan* province to *Pekin*.

The chief of the Burmese mission in 1823 was, on its return, appointed governor of *Ba-mó*, which office he still holds. Two or three years ago, at my request, the ministers of *Ava* kindly made the subordinate Burmese envoys draw up an abstract of the report they had sent in, and I now give a translation of it, preceded by the letters from the emperor of *China* and king of *Ava*. The original report, of which I have since procured a copy, is too voluminous for me to attempt to give a translation of it here, and, besides, it does not possess any thing of interest to European readers beyond what this abstract contains.

*Letter from the Emperor of China to the king of Ava in the year 1822.*

Translation made in the *Lhuot-tó* of the royal letter which was brought by the emperor of *China's* ambassadors, YAN-TA'-LÔ-YE' and YENG-TSHENG-YE', and a copy of which was taken in a (Burmese black) book in the presence of a

party of officers assembled in the conference held on the 10th April 1823, by the interpreters LÔ-SHUE, LÔ-TSHENG, NGA-SHUE-ZEN, and NGA-SHUE-MAUNG, superintended by the Chinese clerk.

“Elder brother THAUK KUON, (TAOU KUANG,) king of *U'di*, who, assisted by the *Tha-gyá* chief, rules over the great kingdoms and a multitude of umbrella-wearing chiefs to the eastward, affectionately addresses younger brother, the Sun-descended king, lord of the golden palace, lord of the *Tshaddan*, king of elephants, master of many white elephants, and possessor of mines of gold, silver, rubies, noble serpentine and amber, who rules over the great kingdoms and a multitude of chiefs wearing umbrellas, and dwelling in palaces to the westward.

“The royal ancestors of elder and younger brother, assisted by the *Tha-gyá Nat*, have uninterruptedly interchanged letters, and it is now two years since elder brother succeeded to the throne on the departure to the *Nat* country of (his) father. Once in the time of (our) royal ancestors in the year 1111 (A. D. 1749); once in the time of (my) grandfather KHYENG-LOU'N in the year 1140 (A. D. 1787); and once, in the time of (my) father KYA'-TSHI'N in the sixteenth year of (his) reign, and in the time of younger brother's grandfather ALAUNG MENG-DARA'-GYI'H, ambassadors were mutually deputed; and the gold and silver road having been established and the two countries joined in a manner into one, the poor people and (our) slaves have continued to trade together. It is now twelve years since any presents have been exchanged between younger and elder brother's countries. TSHI'N-TA'-YENG, the Tsoún-tú of *Maing:tshi*, was directed to transmit presents again in charge of YENG-TSHENG-YE', but the Tsoún-tú having reported that the presents were not received, because they were unaccompanied by a royal letter, YAN-TA'-LÔ-YE' has also been commissioned to convey the presents; and by the newly appointed Tsoún-tú, MYI'N-TA'-YENG, and Shaya-we of the imperial guard, are sent a royal letter, two fur jackets lined with yellow silk, 1 small *Yenthain* box, and 2 boxes containing glass tea-cups with covers and saucers, for the purpose of being forwarded to younger brother, together with the presents formerly sent, and a male and female *lô\** with saddles complete. Let these ambassadors return without delay, and on their return, it will be as if the countenance of younger brother, the Sun-descended king and lord of the golden palace, has been seen.”

*Direction of the letter.*

On the 1st December, 1822, in the second year of THAUK KUON's reign, elder brother, THAUK KUON, king of *U'di*, has to represent to younger brother the Sun-descended king.

*King of Ava's reply to the above letter.*

17th June, 1823. The royal letter on gold leaf to be delivered to the king of *Gan-dá-la-yú†* by TSARE-DÔ-GYI'H (principal clerk or secretary) NE-MYO-MEN:THA, and others, who are appointed envoys to accompany the Chinese ambassadors.

\* This is a large description of mule, which the Burmese assert is prolific.

† This is the classical term for *China*. *Taroup* country is the common name.



"The founder of the great golden city of *Yatanápúra*, *Ava*, lord of the *Tsaddan*\*, king of elephants, master of many white elephants, possessor of mines of gold, silver, rubies, amber and noble serpentine, the bearer of the title *Thíri-pa-wara thú-dhamma mahá rájá-di-rájá†* the sun-descended king, and great king of righteousness, who rules over the kingdoms and a multitude of umbrella-wearing chiefs to the westward, addresses T,HAUK KUON, king of *U'dí*, who rules over the great kingdoms and a multitude of umbrella-wearing chiefs to the eastward.

"It is now thirty-five years since MENG-DARA'GYI'H, the grandfather of (your) royal friend, and founder of the great golden city of *Amarapúra*, and KHYENG-LOUN, the grandfather of T,HAUK KUON, king of *U'dí*, having formed a sincere and affectionate friendship, the inhabitants of the two countries have been in the enjoyment of a happy and cordial intercourse and trade. In the 4th year of (your) royal friend's reign, and in the 2nd year of T,HAUK KUON, king of *U'dí*'s reign, on the 6th of April 1823, YAN-TA'-LÔ-YE', YENG-TSHENG-YE', TSÔ-LÔ-TSOU'N, TOU'N-LÔ-TSOU'N and LA-TSHENG-YE' arrived with a royal letter and various presents, consisting of two fur jackets lined with yellow silk, 1 small *Yen-thain* box, 1 box containing glass tea-cups with covers and saucers, 8 rolls of velvet, 39 rolls of satin, 30 pieces of figured silk, 8 rolls of gold network, 190 glass tea-cups, 20 carpets, 15 paper boxes, 20 purses, 10 fans in cases, 100 fans, 1 fur jacket lined with plum-colored silk, a male and female *lô*, 2 Chinese horses, 1 large stone hill (imitation of a hill) with flowering shrubs planted on it, 4 small stone hills with flowering shrubs planted on them, 1 *thauk-zô* tree bearing fruit, and 1 *me-tsô* tree bearing fruit (dwarf fruit-trees). A public audience was granted to these ambassadors on the new year's *kadô*, (beg-pardon levee-day.)

"(Your) royal friend has appointed in return, NE-MYÔ-MEN:THA, who is employed within the palace, NARA-ZE-YA NÔRA-THA', THÍ-HA-TSI'-THU' NÔRA-THA', SHUE-DAUNG-THU'-YAN NÔRA-THA, SHUE-DAUNG-THU'-RA NÔRA-THA'-GYÔ-DEN, and YA'ZA NÔRA-THA'-GYÔ-GAUNG, to proceed as (his) ambassadors with the following presents:—

"Three white marble images of the lord GAU-DA-MA, supreme over the three races of beings, *byamhás*, *nats* and men, whom (your) royal friend unceasingly adores in order to obtain *meg* and *phó* (qualities possessed by inspired disciples of GAUDAMA), and Neibban (the Buddhist heaven), and whose images are sent from a desire that he should be worshipped; 2 ivory mats for T,HAUK KUON, king of *U'dí*'s own use; 2 ivory boxes; 2 ivory cushions; 2 pieces of yellow broad-cloth; 1 of green and 1 of scarlet; 10 pieces of *Bilat* chintz, 10 pieces of the same with white borders; 10 carpets from the ship country, (country beyond sea;) 4 lacquered-ware boxes, each capable of holding half a basket, 50 lacquered-ware boxes, each capable of holding an eighth of a basket; 3 viss of white sandal-wood, and 3 of red; 100 bundles of gold leaf and 100 of silver leaf; 2

\* According to the Burmese there were at one time in this world ten different kinds of elephants, each rising above the other in strength, in a decimal ratio. The lowest in the scale was the present common elephant, and the highest, which was named *Tsaddan* and the king of elephants, was the present white elephant.

† The meaning of this *Páli* title is thus rendered by the Burmese: "The illustrious and excellent, and, through good works, the great king of kings."

ruby rings ; 2 sapphire rings ; 60 viss weight of noble serpentine ; 2 elephants' teeth weighing 42 viss and 82 ticals ; 46 uncut rubies, 1 viss weight of *Moby* stone ; 15 peacocks' tail, with 3 male elephants and 2 female. Let these envoys return without delay."

The king of *Ava*'s letter, besides not acknowledging the fraternity claimed by the emperor of *China*, and styling him simply " royal friend," has not the respectful particle " *bá*" which is given in the translation of the first part of the emperor's letter.

" Information obtained from THÍ-HA-TSÍ-THU' NÔRA-THA' and YA'ZA NÔRA-THA'-GYÔ-GAUNG, who accompanied the Tsa-re-gyih NE-MYÔ-MEN:-THA, when he was deputed as envoy to the Chinese city in the kingdom of *Gan-dá-la-yít*, on examining them regarding the affairs and customs of *China*, and the distances of the different halting places on the road.

" In the year 1185, (A. D. 1823,) on the arrival of YAN-TA'-LÔ-YE' and YENG-TSHENG-YE' with more than thirty other Chinese, and with a royal letter and various cloths and presents from the emperor of *China*, who desired to cultivate the same kind of friendship as had existed in the time of his grandfather and father, the king appointed the Tsa-re-gyih NE-MYÔ-MEN:-THA and us as his envoys, to proceed and convey to the residence of the emperor of *China* a royal letter on gold, and various presents in return. We left the great and golden city of *Ya-ta-ná-pú-ra* (*Ava*) on the 18th June, 1823, and in twenty-nine days arrived at the city of *Ba-mô*, on the 17th July. On the road between *Ava* and *Ba-mô*, there are many large cities and villages. On our arrival at *Ba-mô*, the principal Chinese envoys, YAN-TA'-LÔ-YE' and YENG-TSHENG-YE', dispatched a letter in the Chinese language to HU'-TA'-LÔ-YE', the governor of the city *Mó:myín*, informing him of our arrival at *Ba-mô* with a letter on gold, and other things from the Burmese sun-descended king. The governor of *Ba-mô*, also, sent orders by letters to the chiefs of the wild *Ka-khyens*\* residing on the hills and in the wood between the two countries of *Ava* and *China*. We stopped at *Ba-mô* twenty-nine days, until the 14th of August. We left *Ba-mô* on the 15th August, escorted by the NÁ-k,hán (*Nga-sháu*), the city writer NGA-BÓH, with two hundred followers, and by four hundred *Ka-khyens* and their chiefs, making altogether six hundred men. In six stages we reached the village and fortified chokey of *Luay-laing*. On the road between *Ba-mô* and *Luay-laing-ken* there are many cities and villages†. At *Luay-laing-ken* we found the men sent by the governor of *Mó:myín* to receive us, and therefore sent back to their homes the people from *Ba-mô*, and the *Ka-khyens* and their chiefs, who had come as our escort. We left *Luay-laing-ken* with the men and the horses that had been sent from *Mó:myín* to receive us, and after travelling a

\* Wild mountainous race on the frontiers of *China*.

† This sentence must have been interpolated by the Burmese ministers, for the country between *Ba-mô* and this chokey consists of hills and forests inhabited only by the wild *Ka-khyens*.

distance of ten *taings* reached the city of *Mô:wán*. In the villages lying between *Luay-laing-ken* and *Mô:wán*, there are many pagodas and *za-yats*\*. In the monasteries to the eastward of the brick-house, in which the *Tsô:buáh* of *Mô:wán* resides, there are many *Yahans*†, who have *Then-gans*‡, and other articles of use like the Burmese *Ya-hans*; who adore the three objects§ of worship; observe the five commandments||, and distinguish the ten greater and the ten lesser sins¶. We stopped at *Mô:wán* two days, and on leaving it reached the city of *Mô:myín* in five stages. A *taing* before reaching that city we met its governor, who was coming to receive us, seated in a sedan chair, and having red umbrellas, and men bearing muskets, swords, lances, and bows and arrows arranged on his right and left. We entered the city of *Mô:myín* with the governor, and were accommodated in a brick-built house with a conference shed, on a space of ground of 30 *tas* or 210 cubits in extent. We remained in this city eleven days, occupied in preparing boxes, in which to pack up the royal presents. The governor furnished the ambassadors with sedan chairs, and our followers with horses, and just as we were about to take our departure, an order from the emperor of *China* was received, which was transmitted by the *Tsoún-tú* of *Yu-nan*, and stated, that in consequence of the successful services of the principal Chinese envoys who had come to *Ava*, *Tsô-lô-tsou'n* and *Toun-lô-tsou'n* were appointed to a command of 3,000 soldiers each at *Mô:myín*, where they were to remain, and *Yan-ta'-lô-ye'* was appointed to a similar command at *Maing:tshí*, where he was to

\* Buildings erected for public accommodation.

† Buddhist priests.

‡ Priest's yellow cloak or garment.

§ Buddhist triad, *BUDDH*, his precepts, and his disciples.

|| Not to kill, steal, commit adultery, use intoxicating substances, or utter falsehoods.

¶ The ten greater sins are called *lein*, appearance or characteristic, because the commission of them by a priest involves the forfeiture of his dress and condition. They are,—1st. Taking the life of another. 2nd. Taking the property of another without his permission. 3rd. Having sexual intercourse. 4th. Uttering falsehood with the intention of injuring another. 5th. Using intoxicating substances. 6th. Speaking in depreciation of *BUDDH*. 7th. Speaking in depreciation of his precepts. 8th. Speaking in depreciation of his disciples. 9th. Entertaining heretical doctrines. 10th. Having carnal connexion with female *Ya-hans*.

The ten lesser sins are called *dán*, penalty or punishment, because the commission of them subjects the priest to certain penalties, such as having to bring a certain number of baskets of sand or pots of water to the monastery. They are,—1st. Eating food after the sun has passed the meridian. 2nd. Hearing or seeing music, singing or dancing. 3rd. Ornamenting the person and using perfumes. 4th. Sitting on a higher or more honorable place than your religious teacher. 5th. Touching with pleasure gold and silver. 6th. Striving from covetousness to prevent other priests receiving charitable donations. 7th. Striving to render other priests discontented so as to prevent their remaining in the monastery. 8th. Striving to prevent other priests acquiring wisdom and virtue. 9th. Reviling and censuring other priests. 10th. Backbiting and exciting schisms and separation among priests.

remain. With WU'N-TA'-LÔ-YE', whom the governor HU'-TA'-LÔ-YE' appointed to take charge of us, and the Chinese interpreters YENG-TSHENG-YE', LA-TSHENG-YE', and YA-TSHENG-YE' we left *Mó:myín*, and in four stages reached the river called by the Chinese *Loñn-kyan* and by the Burmese *Mé-khaung*. To cross this river there are two iron chains, each consisting of three chains twisted together and measuring about ten fingers in diameter and 245 cubits long with hooks at the ends. These being drawn over the stream, which is 140 cubits broad, and fixed to two posts on each bank, a plank flooring is laid upon them, at the sides of which flooring posts are let in, and the whole is covered by a roof. This bridge is called an iron bridge and is 7 cubits broad. Thence in seventeen stages we reached the city of *Maing:tshì*. Here on a piece of ground 175 cubits in extent, paved with bricks, a religious edifice is erected, in which is placed a gilded wooden image of GAUDAMA sitting cross-legged on his throne. We were lodged in some brick-built houses to the south and north of this religious edifice. The Tsoñ-tū lives in a brick house of 70 cubits in extent. We remained here twenty days, and left it on the 21st October, 1823, the Tsoñ-tū of *Maing:tshì* having given to us, the five ambassadors, sedan chairs with glasses at the sides, and horses to our followers, with bearers and attendants for the whole of our party. In twenty-four stages we reached the city of *Tsein-shuon-fū* where we stopped a day to prepare the boat in which we were to embark. There were ten boats for the Chinese and ten boats for us; and having obtained the requisite number of boatmen and porters, we moved down the stream, and in fifteen days reached the city of *Tshan-taik-fū*, where there are many ships (junks) and boats. Between *Tshan-taik-fū*, and *Tsein-shuon-fū* there are many large towns and villages. We stopped a day at *Tshan-taik-fū*, and then proceeded by land in thirty-seven stages to the *Tseng-tein-fū*. This city is one *taing* square, and in the middle of it there are four pagodas 40 or 50 cubits high, built in shape like the base of a *Phoñ-gyih's* or Buddhist priest's flag staff, and a large *kyaung* or monastery with five roofs of green and red color, and with a winding staircase. In the centre of this monastery there is a gilded image of a *nat* 25 cubits high, standing upright and having *lotus* leaves on its head, and within a hole made between the eye-brows of this *nat*, we saw an image of GAU-DA-MA sitting cross-legged and about eight fingers breadth in height. Between *Tshan-taik-fū* and *Tseng-tein-fū* there are many large towns and villages. After leaving *Tseng-tein-fū* we arrived in ten stages, on the 22nd January, 1824, at the city of *Pékyín* (*Pekin*) the residence of the king of *China*. We left *Ba-mô* on the 15th August, 1823, and arrived at the Chinese capital on the 22nd January, 1824, being one hundred and sixty-one days, or five (Burmese) months and twelve days.

“On arriving at *Pekin* we were lodged at the brick-house, where it is customary for all ambassadors to be accommodated, about 2,100 cubits distant from the walls of the inner town, to the north-west of the palace



within the large town. We think the walls of the outer\* town are about 20 cubits high and 14 thick, and those of the inner town 18 cubits high and  $10\frac{1}{2}$  thick—and the former are complete in parapets and platforms. The walls of the large outer town are entirely of brick, and the top of the walls of the inner town is covered with sheets of copper, on which there is a coat of yellow paint. On the southern side of the large town there is a large *hog's head*† of brick work, extending from the south-east angle to the north-east, and we entered by the *Khăn-shyi-mhein* gateway of this *hog's head*, and by the centre gateway of the great town called *Tsheng-mhein*. We first went to the house of the Wún-gyíh Lí-pu'-ta'-yeng, situated within the large town, and were requested by him to deliver the royal letter; and on our doing so, he bowed his head down respectfully and came forward to receive it. There is no Lhuot or Yoün (minister's council house or court house, in which it is customary for ambassadors in *Ava* to deliver their letters). We were lodged in a brick-house with a conference shed within the large town, and to the north-west of the palace enclosure walls.

“The outer large town may be about 14,000 cubits from north to south, and about 6,300 cubits from east to west. The inner town may be about 4,200 cubits from north to south, and about 3,500 cubits from east to west. There are twenty gates, and their names are—to the southward, in the *hog's head*, there is the Toün-byän-mhein gateway; then, going to the westward, the Shyā-hū-mhein, Shyā-kō-mhein, Yoün:-tshein-mhein, Nän-shyín-mhein, Khăn-shyi-mhein, and lastly to the south-west, the Shyín-byän-mhein, altogether seven gateways. On the eastern face of the great city, there are to the eastward, the Toün-tshein-mhein gateway, and to its southward the Tshí-wā-mhein. On the southern face to the south-east, the Tshū-wein-mhein; then, in the centre the Tsheng-mhein, and to the south-west, Shyün-tsi-mhein. On the western face, to the south-west, the Phyeng-tsō-mhein, and to the northward of it the Shyeng-tsi-mhein. On the northern face, to the west, the Tō-shyän-mhein, and the east, Ant,hein-mhein, making sixteen gateways altogether in the large town. In the inner town there is to the eastward To-wha-mhein, to the southward T,ha-tseng-mhein, to the westward Shyín-wā-mhein, and to the northward Hō-mhein gate, making four gateways in the inner town, and twenty altogether in the two towns.

“The second and inner wall around the residence of the emperor of *China* is surrounded by a moat with water and has towers and fortifications. Its extent from north to south is 1,400 cubits, and from east to west about 2,300 cubits, and it is 20 cubits high and 14 thick. The front of

\* This appears to be “the *Tartar* city,” and by the “inner town” I conceive the *external* enclosure of the palace is meant.

† This is the usual term for the bastion of a fort, but here it appears to be applied to the whole of that portion of *Pekin* called “the Chinese city.”

the palace faces to the southward. In regard to the construction of the palace, on a terrace of bricks 5 cubits high, 210 cubits long, and 140 broad, covered with plaster, posts are let in, surrounded by stones at bottom, and on them transverse beams and rafters are placed, and a double roof without a spire, covered with yellow Chinese tiles. The sides of the palace are of plank painted with blue and red color. The planks are not of teak-wood but of fir. The centre gateway on the southern sides of the palace enclosure wall is arched, and is that used by the emperor of *China*, and on each side of this gateway there are two smaller entrances used by the ministers and officers. The centre gateway on the northern face also is arched, and has smaller entrances on each side. The western and eastern faces have the same kind of gateway and entrances.

“ Whilst residing in the brick-house the five principal men of the Burmese Mission were daily supplied at night and in the morning with rice, salt, fish, *ngā-pi*, chillies, onions, greens, pork and fowls under the direction of the Chinese officer PAN-TSHAING and his servants, Teng-tsani, who watched us day and night. The thirty-two inferior people (of the mission) also were daily supplied with rice and curries ready dressed.

“ At 3 o'clock of the morning of the day of our arrival, five carriages with 16 horses were sent to us, and we were summoned by the Lí-pú-tá-yeng Wáng-gyíh to attend on the emperor, who was coming out to see the amusement on the ice. We proceeded accordingly, and joined Lí-pú-tá-yeng on the outside of the gateway, on the northern face of the palace enclosure wall. We got out of our carriage and waited with the Wáng-gyíh outside of the gateway for the appearance of the emperor. About twenty-two minutes after we arrived, the sound of large gongs, bells and trumpets announced the approach of the emperor, and shortly after he made his appearance. Outside of the gateway there were two rows of twenty men in each, waiting with large fans in their hands, and when the emperor came out of the gate, these men stooped down and formed an arch with their fans, but when the emperor had passed through this arch, they did not follow him, but remained where they were.—With respect to the ceremonial on this occasion of the emperor's appearing abroad—in front of his party there were four umbrellas of red, blue, green and black colours, two on each side, on the right and left of the road; behind them there were two rows of horsemen, twenty in each, armed with swords—behind them, came two rows, six men in each, of officers of rank, who had obtained two or three peacock's feathers, armed with swords and dressed in the fashion of the country. Behind them came two rows more, six in each, of officers of rank, who had obtained two or three peacock's feathers, armed with bows and arrows. Seven cubits in front of the emperor and in the middle of the road, a yellow umbrella was carried, and the emperor followed, seated in a yellow sedan chair borne by eight men. Behind him there were officers of rank armed with swords and bows and arrows, and arranged in the same manner as those who preceded him. After the



emperor's party, his relatives, some in sedan chairs, some on horseback, and some in carriages followed ;—and after them came the ministers and officers, and a party of men in charge of the ladies of the palace (eunuchs). On arriving at a lake situated more than 1050 cubits to the north-west of the palace enclosure wall, on which the ice amusement was to take place, and near which there was a garden with a small rocky hill, the emperor's sedan chair was set down at the side of the garden. In the lake measuring about 700 cubits in extent, the top of the water consisted of hard solid ice upwards of three cubits thick, and on this ice a target with a pole 15 cubits high was fixed. A hundred soldiers armed with bows and arrows, and having plates of iron fixed with nails on their shoes, stood with their feet close together and shot with arrows at the target. Some hit the target and some not ; but after discharging their arrows, they moved forward, not as in walking, but with both feet close together, suddenly to a distance of 140 or 210 cubits, and turned round and went away. The emperor did not get out of his sedan chair, but had it placed on the lake upon the ice, whence he looked on at the amusement. We stood about 42 cubits distant from the emperor with the *Toi-tshuon* (*Si-chuen*?) Mahomedan ambassadors, but in front of them, having our shoes on, and the official cap, dress and ear-rings which his majesty had bestowed upon us. The emperor, we saw, was dressed in yellow-coloured pantaloons and a fur jacket, and he returned to the palace from the ice amusement at 7 o'clock, in the same order as before, and we also returned to the ambassadors' house.

“ On the 26th January we sent the royal presents under charge of *YA'ZA NÔRA-THA'-GYÔ-GAUNG*, and on the 30th we had an audience of the emperor in the front of the palace, in the *Thaik-hô-teng*\* apartment. We were asked if the Sun-descended king, the queen, royal family and ministers were well and happy, and respectfully answered, that through the grace of the three objects of worship, they were well and happy. We were treated in the palace with sweetmeats and fruit, and then returned home. On the 31st of the same month we again went to the palace on the occasion of the emperor going out to a temple. On the 1st February we were again admitted into the palace, and had an audience ; and again on the 6th and 7th February ; and again on the 11th, when the emperor was going out to the *Tsi-kuon-kô* garden, situated about 700 cubits to the west of the palace. A roll of red, blue, and yellow silk was given to each of the five principal men of the mission, and we were treated with cakes and sweet and sour fruit. On the 12th February we were again admitted, when the emperor was going out to see fire-works of white and yellow colours, resembling flowers and flags, let off in the *Yue-mi-yeng*† garden to the north-west of the palace. On the 12th a carriage with 16 horses was

\* *DU HALDE'S Tai-ho-tien*, or hall of the Grand Union.

† Sir G. STAUNTON'S gardens and pleasure grounds of “ *Yuen-min-yuen*.”

sent, and we were invited by LI'-PU'-TA'-YENG to accompany the emperor, when he was going out, and we went accordingly. We were accommodated in a brick-house about 3500 cubits distant from the palace in the *Yuh-mi-yeng* garden. On the night of the 14th February we attended the emperor in the *Yue-mi-yeng* garden, and saw the fire-works, and were treated with sweetmeats and eatables and drinkables. On the 15th February we went again, and were again treated with refreshments, and on the night of the same day we went again, when fire-works were let off. On the 19th February LI'-PU'-TA'-YENG having sent word to us to request leave to return, when we went before the emperor we submitted our request. The emperor ordered, that suitable royal presents and gifts for the ambassadors should be prepared and delivered, and the envoys allowed to return; and on the 20th we returned to our former residence within the large city. The emperor of *China* proceeded from his palace in *Pekin* to his palace in the city of *Ye:hô* (*Zhehol*) in *Tartary* on the 24th February. On the 25th we went by desire of LI'-PU'-TA'-YENG to receive and take away the royal presents, and on entering the palace the royal presents and cloths were packed in boxes and delivered to us, under the direction of LI'-PU'-TA'-YENG, and we received and took them away. Ten roll of fine silk were given to each of us five principal men of the mission, and to the subordinate persons five pieces of silk and five pieces of blue-cotton cloth. On the 27th February we went to LI'-PU'-TA'-YENG's house to take leave. LI'-PU'-TA'-YENG having furnished us with five carriages and men, we took our departure on the 29th February, 1824.

"Whenever the emperor came out of the palace or went to the *Yue-mi-yeng* garden he was attended by two rows, two in each, of persons who had obtained two or three peacock's feathers, or who wore red on the tops of their caps. They used fur cushions or carpets spread on the floor.

"For the use of the emperor in the hot season, the ice on the lake to the north-west of his palace enclosure is broken open, as we saw, with hatchet and axes, &c., and pieces about three or four cubits thick and two or three long, have a hole made at one end as is done by us to logs of timber and are conveyed by ropes and put into the moat surrounding the palace enclosure. This ice melts and becomes water in consequence of the heat in the increasing moon of *Ta-baung*, (March.)

"The emperor appoints seven different Tsoŭn-tus. The westward two, to the southward three, and to the eastward two. There is no Tsoŭn-tū appointed to the northward, where the kingdom joins to *Tartary*. There are thirteen officers who exercise authority under one of the western Tsoŭn-tūs. The names of those who receive orders from the Tītū, who commands the soldiers under the Tsoŭn-tū, are *Ti-taik*, *Kheng-taik*, *Shyín-taik*, *Taŭk-taik*, *Tshän-kyan*, *Yö-kyge*, *Tū-tseng*, *Shyö-pe*, *Tsheng-tsoŭn*, *Pé-tsoŭn*, *Wū-tsoŭn*, and *Ló-tsoŭn*, making altogether thirteen military officers. There are ten civil officers under the Tsoŭn-tū, and their names are PHU'-TAIK who exercises authority over the revenue officers, sitting

on the left hand of the Tsoŭn-tū and on an equality with him; and under PHU'-TAIK and receiving orders from him, are, PHU'-KHUENG, TSÓ-KHUENG, YENG-TSE, YENG-TAUNG, PAN-TSHAING, TA'-KAUK-KOU'N; SHYAU-K-KAU-KOU'N, TU'ró, and TENG-TSANÍ, making ten great and small civil officers\*. The Tsoŭn-tū has authority over and issues orders equally to both classes of officers. In the same manner as we have above described, the other six Tsoŭn-tūs exercise authority over the military and revenue officers. With each Tsoŭn-tū under the Tí-tú there are seven military officers, and under each military officer there are 3,000 musqueteers, making 21,000 under the seven officers. Under the seven Tsoŭn-tūs, there are seven Tí-tús, 49 military officers and 147,000 soldiers. When the soldiers are to receive their monthly pay, orders are given to the Phū-taik, who brings the money to the Tsoŭn-tū, and he delivers it to the chief of the soldiers, to the Tí-tú, who distributes it amongst the soldiers, at the rate of three ticals of Chinese silver a man per month. There are eight officers near the person of the emperor, receiving and executing his orders. The Wún-gyih (minister) LI-PU'-TA'-YENG, LI'-PU'-TA'-YENG, KOUN-PU'-TA'-YENG, HU'-PU'-TA'-YENG, PYENG-PU'-TA'-YENG, SHYENG-PU'-TA'-YENG, NUE-PU'-TA'-YENG, and KYÓM-MEIN Tí-TU'. LI-PU'-TA'-YENG has a general control over the affairs of the empire. LI'-PU'-TA'-YENG has authority over ambassadors and persons who have come from a distance. KOUN-PU'-TA'-YENG has authority over all that relates to learned men and artificers. HU'-PU'-TA'-YENG has authority over the revenue, cultivation of lands, and lists of the population taken once in three years. PYENG-PU'-TA'-YENG has authority over carriages, horses, and boats used for conveyance to different places, and he grants orders with his seal whenever they are required†. SHYENG-PU'-TA'-YENG exercises authority over thieves, robbers, and all whose crimes are deserving of punishment. NUE-PU'-TA'-YENG has charge of the palace, and all that relates to it. KYÓ-MHEIN Tí-TU' has charge of the different gates of *Pekin*.

"On the jackets worn by the military officers, on the breast and back, there is the figure of a tiger; and on the jackets worn by the civil officers, on the breast and back, there is the figure of a bird. On the breast and back of the jackets worn by the 147,000 *Ló-tseng*, (Chinese word for musqueteers?) there is an inscription in the Chinese character. The civil and military officers, according to their several talents, receive as a mark of distinction, one, two or three peacock's tails. There are not more than three peacock's tails; but the mark of distinction above that number, is to have the top of the head-dress colored red. The royal family wear on the top of their head-dress three rows of rubies. When a Chinese Tsoŭn-tū travels, there are five men on each side of the road in front of him, carrying iron chains and howling like dogs‡. The officers

\* The names of these civil and military officers vary much from those given in Appendix 3 and 4 of Sir G. STAUNTON'S account of Lord MACARTNEY'S embassy.

† According to DU HALDE this officer has also the care of the troops.

‡ See DU HALDE'S Chapter on the Chinese form of Government.

under the Tsoŭn-tū are accompanied by six, four, or two men, according to the respective rank of such officers. Whenever all these officers, including the Tsoŭn-tūs, go abroad, a salute of three guns is fired, and at every military post, of which there is one at every two miles on the road, a salute of three guns is fired, when these officers arrive at those military posts. The Tsoŭn-tū, Tí-tú, Tí-taik, Kheng-taik, Shyín-taik, Tauk-taik with the civil officers Phū-taik, Phū-khueng, Tsō-khueng and Yeng-tse, every night at 9 o'clock shut their doors, fire three guns, and go to sleep. At dawn in the morning the doors of their houses are opened, and a salute of three guns is fired. The Tsoŭn-tū, Tí-tú, Phū-taik and all the other military and civil officers perform the public service on monthly wages, paid agreeably to their respective ranks. In order that the money of the poor may not be diminished, those who deserve flogging are flogged, and those who deserve imprisonment are imprisoned, (meaning that there are no fines.)

"In the empire of *China* there are no leaf palm, palmyra, mango, jack, betelnut, plantain, tamarind, lime, guava, or custard-apple trees. The trees which grow before you reach *Pekin*, in the neighbourhood of *Mō-mýn*, *Yu-nan* and *Kue-chow*, are walnuts, chestnuts, pears, firs, wild palmyras, wild plantain trees, pumplemoos and oranges. In the city of *Pekin* there are not any large trees or bamboos, or fire-wood for cooking, as there are at *Ava*; there are fir trees only. Food is cooked with coal, and there is a separate hill from which the coal is brought.

"Between *Ba-mô* and the city of *Pekin* there are 120 stages, and a distance of 6.944,000 cubits. We halted in 59 cities and 59 villages, and twice in the jungle, making altogether 120 stages. We left *Ava* for *China* on the 18th June, 1823, and returned to *Ava* on the 14th March, 1825."

*Route of a journey from the city of Ava to the city of Pekin, travelled by a Mission deputed by the King of Ava to the Emperor of China in the year 1823.*—(Literally translated from the Burmese official document.)

| Date.            | Names of places.                                                                                                                                           | Taings*. | Remarks.                                                                                                                             |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|--------------------------------------------------------------------------------------------------------------------------------------|
| 18th June, 1823. | Left the city of <i>Ava</i> , and proceeded to the city of <i>Ama-ra-pá-ra</i> , where the mission stopped a day to complete the equipment of their boats, | 3        | * The estimated distances are given in the Burmese <i>taing</i> , equal to 2 miles 293½ yds.; in round terms, two miles or one coss. |
| 20th. ....       | Villages of <i>Men-guon</i> and <i>Shyá-yaung</i> , .....                                                                                                  | 4        |                                                                                                                                      |
| 21st. ....       | Village of <i>Ngá-bat-khyaung</i> (river),                                                                                                                 | 10       |                                                                                                                                      |
| 22nd. ....       | Villages of <i>Youn-pen</i> and <i>Ka-pyut</i> ,..                                                                                                         | 10       |                                                                                                                                      |
| 23rd. ....       | Chokey of <i>Tsám-bay-na-gó</i> , where the mission stopped two days, as there was no wind, and the boatmen were changed,.....                             | 8        |                                                                                                                                      |
| 26th. ....       | City of <i>Kyán-nhyat</i> , .....                                                                                                                          | 9        |                                                                                                                                      |
| 27th. ....       | City of <i>Ta-gaung</i> , .....                                                                                                                            | 10       |                                                                                                                                      |



| Date.         | Names of places.                                                                                                                                                     | Taings. | Remarks.                                                                                                                                                                                                 |
|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 28th June, .. | Village of <i>Thi-gyain</i> , opposite to the town of <i>Mya-daung</i> , .....                                                                                       | 9       |                                                                                                                                                                                                          |
| 29th. ....    | Village of <i>En</i> , under <i>Mya-daung</i> , ..                                                                                                                   | 8       |                                                                                                                                                                                                          |
| 30th. ....    | Village of <i>Ye-bout</i> under city of <i>Ka-tha</i> , .....                                                                                                        | 8       |                                                                                                                                                                                                          |
| 1st July, ..  | Village of <i>Kyauk-thoun</i> , under the city of <i>Yea-gé</i> or <i>Yeng-khé</i> , .....                                                                           | 7       |                                                                                                                                                                                                          |
| 2nd. ....     | Village of <i>Nga-hé-doun</i> , under ditto,                                                                                                                         | 6       |                                                                                                                                                                                                          |
| 3rd. ....     | Village of <i>Zi-byú-goun</i> , under <i>Shue-gá</i> , .....                                                                                                         | 4       |                                                                                                                                                                                                          |
| 4th. ....     | Village of <i>Shue-boún-thá</i> , under ditto,                                                                                                                       | 2       |                                                                                                                                                                                                          |
| 5th. ....     | City of <i>Shue-gá</i> . Here, in consequence of the stream running with unusual violence over the rocks, the mission durst not advance, and waited nine days, ..... | 2       |                                                                                                                                                                                                          |
| 14th. ....    | Village of <i>Nyaung-ben-thá</i> , under <i>Tsin-khan</i> , .....                                                                                                    | 4       |                                                                                                                                                                                                          |
| 15th. ....    | City of <i>Tsin-khan</i> , .....                                                                                                                                     | 2       |                                                                                                                                                                                                          |
| 16th. ....    | Village of <i>Len-ban-gya</i> , opposite to <i>Kaung-toún</i> , .....                                                                                                | 4       |                                                                                                                                                                                                          |
| 17th. ....    | City of <i>Ba-mó</i> , where the mission stopped 28 days, for answers to petitions sent to the king at <i>Ava</i> , ..                                               | 2       | The Shan names are <i>Kat-mái</i> and <i>Man-mó</i> , and the Chinese <i>Tsin-kai</i> .—B.                                                                                                               |
|               | Travelled in 19 days, ....                                                                                                                                           | 112     | Burmese Taings.                                                                                                                                                                                          |
| 15th Augt.    | Left <i>Ba-mó</i> , and halted at the village of <i>Tsi-en</i> or <i>Tsin-eng</i> , .....                                                                            | 4       |                                                                                                                                                                                                          |
| 16th. ....    | <i>Ta-dá-gyih</i> , (great bridge,) .....                                                                                                                            | 6       | The Shan name is <i>Khó-lóng</i> , meaning also great bridge or causeway.—B.                                                                                                                             |
| 17th. ....    | On the <i>Ka-khyen</i> hill village of <i>Mhaing:toún</i> , .....                                                                                                    | 6       |                                                                                                                                                                                                          |
| 18th. ....    | On the <i>Ka-khyen</i> hill village of <i>Hó-toún</i> , .....                                                                                                        | 6       | The Shan name is <i>Hó-lóng</i> , meaning end of the paddy fields.—B.                                                                                                                                    |
| 19th. ....    | On the <i>Ka-khyen</i> hill village of <i>Mhaing:khá</i> , .....                                                                                                     | 4       | The Shan name is <i>Mung-khá</i> .—B.                                                                                                                                                                    |
| 20th. ....    | At the <i>Luay-laing Ken-dat</i> , or fortified chokey of <i>Luay-laing</i> , .....                                                                                  | 4       | Frontier post between <i>Ava</i> and <i>China</i> , which has a Chinese garrison of 100 <i>Ló-tseng</i> , (Chinese word <i>Ló-chiong</i> for soldiers.) The Shan name is <i>Loat-leng</i> , red hill.—B. |
|               | Travelled in six days, .....                                                                                                                                         | 30      | Burmese Taings.                                                                                                                                                                                          |
| 21st. ....    | City of <i>Mó-wún</i> . Here the mission stopped two days, in consequence of being fatigued, .....                                                                   | 9       | The Shan name is <i>Múng-wan</i> , and Chinese name <i>Long-tchuen</i> .—B.                                                                                                                              |
| 24th. ....    | <i>Shyan-muc-loun</i> , <i>Ken-dat</i> , or fortified chokey of that name, .....                                                                                     | 8       | Here is a Chinese garrison of 1,000 <i>Ló-tseng</i> .                                                                                                                                                    |
| 25th. ....    | Village of <i>Móun-toún</i> , .....                                                                                                                                  | 8       | Shan name <i>Montong</i> .—B.                                                                                                                                                                            |

| Date.                     | Names of places.                                                                                                                                                                                                                                         | Taings. | Remarks.                                                              |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|-----------------------------------------------------------------------|
| 26th Augt...              | City of <i>Main-thí</i> or <i>Main-dí</i> , where the mission stopped a day,.....                                                                                                                                                                        | 7       | Shan name of <i>Múng-Ti</i> , and Chinese name <i>Nan-ten</i> .       |
| 28th. ....                | City of <i>Mó-mýn</i> , where the mission stopped 12 days, in consequence of the elephants intended as a present from the king of <i>Ava</i> to the emperor of China not having come up, and in order to give them a little rest after they joined, .... | 10      | Shan name <i>Múng Myeng</i> , and Chinese name <i>Theng-ye-chow</i> . |
| 8th Sept. ..              | Village of <i>Kan-lan-tsan</i> , .....                                                                                                                                                                                                                   | 8       | Shan name <i>Kop-nám-chán</i> , meaning <i>Chan</i> river bazar. —B.  |
| 9th. ....                 | Village of <i>Pá-weng</i> , ....                                                                                                                                                                                                                         | 8       | Shan name <i>Páwan</i> , under <i>Múng-khú-lóng</i> , near it. —B.    |
| 10th. ....                | Village of <i>Phu-pyauk</i> , after crossing the <i>Sa-luee</i> river, .....                                                                                                                                                                             | 7       | Shan name <i>Phu-phyao</i> . —B.                                      |
| 11th. ....                | City of <i>Wung-tsheng</i> or <i>Wunzen</i> , where the mission stopped a day to receive some presents, .....                                                                                                                                            | 9       | Shan name <i>Yóng-sang</i> , and Chinese <i>Yung-tchang-fú</i> . —B.  |
| 13th. ....                | Village of <i>Shyan-mu-hó</i> , .....                                                                                                                                                                                                                    | 12      | Called <i>Youn-byen-hien</i> in another journal. —B.                  |
| 14th. ....                | Village of <i>Yan-pyen-hien</i> , .....                                                                                                                                                                                                                  | 9       | Called <i>Khuon-leng-bú</i> in another journal. —B.                   |
| 15th. ....                | Village of <i>Shyan-leng-po</i> , .....                                                                                                                                                                                                                  | 11      |                                                                       |
| 16th. ....                | <i>Yán-byi-hien</i> , .....                                                                                                                                                                                                                              | 6       |                                                                       |
| 17th. ....                | Village of <i>Hó-kyan-po</i> , .....                                                                                                                                                                                                                     | 9       |                                                                       |
| 18th. ....                | City of <i>Tsauk-chow</i> , under <i>Táí</i> , ....                                                                                                                                                                                                      | 8       |                                                                       |
| 19th. ....                | Village of <i>Khoun-haik</i> , .....                                                                                                                                                                                                                     | 6       |                                                                       |
| 21st. ....                | Village of <i>Pá-póu</i> , .....                                                                                                                                                                                                                         | 6       |                                                                       |
| 22nd. ....                | Village of <i>Shya-khyauk</i> , .....                                                                                                                                                                                                                    | 6       |                                                                       |
| 23rd. ....                | Village of <i>Lí-hó</i> , .....                                                                                                                                                                                                                          | 6       |                                                                       |
| 24th. ....                | City of <i>Tshú-shyoun</i> ( <i>Tchou-hiung</i> ), ..                                                                                                                                                                                                    | 7       |                                                                       |
| 25th. ....                | City of <i>Kueng-toun-hien</i> , .....                                                                                                                                                                                                                   | 6       |                                                                       |
| 26th. ....                | Village of <i>Shay-lse</i> , .....                                                                                                                                                                                                                       | 8       |                                                                       |
| 27th. ....                | City of <i>Lú-thoun-hien</i> , .....                                                                                                                                                                                                                     | 6       |                                                                       |
| 28th. ....                | Village of <i>Ló-ya-kuon</i> , .....                                                                                                                                                                                                                     | 8       |                                                                       |
| 29th. ....                | City of <i>An-leng-chow</i> , .....                                                                                                                                                                                                                      | 6       |                                                                       |
| 30th. ....                | City of <i>Yít-nan</i> , <i>Maing:Tshí</i> , the residence of the <i>Tsoun-tú</i> , where the mission stopped 20 days waiting for the elephants to come up, ....                                                                                         | 6       |                                                                       |
| Travelled in 26 days, ... |                                                                                                                                                                                                                                                          | 203     | Burmese Taings.                                                       |
| 21st Oct. ..              | Left <i>Yít-nan</i> , and stopped at the village of <i>Wan-khyauk</i> , .....                                                                                                                                                                            | 5       |                                                                       |
| 22nd. ....                | Village of <i>Yan-lein</i> , .....                                                                                                                                                                                                                       | 7       |                                                                       |
| 23rd. ....                | Village of <i>Yí-loún-tsan</i> , .....                                                                                                                                                                                                                   | 9       |                                                                       |
| 24th. ....                | City of <i>Má-loún-chow</i> ( <i>Malong</i> ), ....                                                                                                                                                                                                      | 7       |                                                                       |
| 25th. ....                | City of <i>Shyá-yí-chow</i> , .....                                                                                                                                                                                                                      | 5       |                                                                       |
| 26th. ....                | Village of <i>Pé-shue</i> , .....                                                                                                                                                                                                                        | 7       |                                                                       |
| 27th. ....                | Village of <i>Pyeng-yeng-hien</i> , .....                                                                                                                                                                                                                | 6       |                                                                       |
| 28th. ....                | Village of <i>Yí-za-khoún</i> , .....                                                                                                                                                                                                                    | 7       |                                                                       |
| 29th. ....                | Village of <i>Yo-kuon-teng-tsdn</i> , ....                                                                                                                                                                                                               | 7       |                                                                       |
| 30th. ....                | Village of <i>Pé-shyan</i> , .....                                                                                                                                                                                                                       | 11      |                                                                       |
| 31st. ....                | Village of <i>A'-tú-teng</i> , .....                                                                                                                                                                                                                     | 6       |                                                                       |
| 1st Nov. ..               | City of <i>La-taing</i> , .....                                                                                                                                                                                                                          | 6       |                                                                       |
| 2nd. ....                 | Village of <i>Bó-koun</i> , .....                                                                                                                                                                                                                        | 6       |                                                                       |
| 3rd. ....                 | City of <i>Tsein-leng-chow</i> , ( <i>Tchin-ning</i> )                                                                                                                                                                                                   | 6       |                                                                       |

"This is the city of the three Queens," 3 Chinese ladies sent to the late king of *Ava*, *MEN:DARA'GYI'H*, and called princesses.



| Date.        | Names of places.                                                                                                                                             | Taings. | Remarks.        |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|-----------------|
| 4th. Nov. .. | City of <i>An-shue-fú</i> , ( <i>Ngan-chan</i> ?) ..                                                                                                         | 6       |                 |
| 5th. ....    | Village of <i>Ngan-pyeng-hien</i> , .....                                                                                                                    | 8       |                 |
| 6th. ....    | City of <i>Tsheng-tsein-hien</i> , .....                                                                                                                     | 6       |                 |
| 7th. ....    | City of <i>Kue-chow</i> , ( <i>Koei-yang</i> ?) Here<br>the mission stopped a day to re-<br>ceive some presents, .....                                       | 6       |                 |
| 9th. ....    | <i>Loún-li-hien</i> , .....                                                                                                                                  | 6       |                 |
| 10th. ....   | Village of <i>Kue-tein-hien</i> , .....                                                                                                                      | 7       |                 |
| 11th. ....   | Village of <i>Lyó-yan-tsan</i> , .....                                                                                                                       | 6       |                 |
| 12th. ....   | Village of <i>Sheng-pyeng-hien</i> , .....                                                                                                                   | 8       |                 |
| 13th. ....   | City of <i>Khan-pyeng-chow</i> , ( <i>Koang-<br/>ping</i> ?) .....                                                                                           | 7       |                 |
| 14th. ....   | Village of <i>Tsi-pyeng-hien</i> , .....                                                                                                                     | 7       |                 |
| 15th. ....   | City of <i>Tsein-shuon-fu</i> , ( <i>Tchin-yuen</i> ,)<br>where the mission stopped a day to<br>prepare and embark in boats, ....                            | 7       |                 |
|              | Travelled in 25 days, .....                                                                                                                                  | 169     | Burmese Taings. |
| 17th. ....   | Left <i>Tsein-shuon-fú</i> by water and<br>proceeded down the stream to<br><i>Tshí-tshein-hien</i> , .....                                                   | 9       |                 |
| 18th. ....   | Village of <i>Tá-yi-than</i> , .....                                                                                                                         | 13      |                 |
| 19th. ....   | Village of <i>Pyan-shue</i> , .....                                                                                                                          | 10      |                 |
| 20th. ....   | City of <i>Yuón-tsó-fu</i> , .....                                                                                                                           | 10      |                 |
| 21st. ....   | Village of <i>Tsoún-than</i> , .....                                                                                                                         | 12      |                 |
| 22nd. ....   | City of <i>Huón-kyó-chow</i> , .....                                                                                                                         | 11      |                 |
| 23rd. ....   | City of <i>Ngan-kyang-chow</i> , .....                                                                                                                       | 6       |                 |
| 24th. ....   | Village of <i>Touín-iouín-ló</i> , .....                                                                                                                     | 8       |                 |
| 25th. ....   | Village of <i>Shi-wú-shithó</i> , .....                                                                                                                      | 13      |                 |
| 26th. ....   | Village of <i>Má-tsein-ngó</i> , .....                                                                                                                       | 6       |                 |
| 27th. ....   | City of <i>Shyeng-tsó-fú</i> , ( <i>Tching-<br/>tcheong</i> ,) .....                                                                                         | 8       |                 |
| 28th. ....   | Village of <i>Kyay-tan</i> , .....                                                                                                                           | 11      |                 |
| 29th. ....   | Village of <i>Kaing-shyó</i> , .....                                                                                                                         | 10      |                 |
| 30th. ....   | Village of <i>Tauk-shyú-hien</i> , .....                                                                                                                     | 12      |                 |
| 1st Dec. ..  | City of <i>Tshan-taik-fú</i> , ( <i>Tchang-te</i> ,)<br>where the mission disembarked<br>from the boats, and stopped a<br>day, .....                         | 9       |                 |
|              | Travelled in 15 days, .....                                                                                                                                  | 148     | Burmese Taings. |
| 3rd. ....    | Left <i>Tshan-taik-fú</i> , by land in lit-<br>ters or sedan chairs, and halted<br>at <i>Tá-loún-tsan</i> , .....                                            | 6       |                 |
| 4th. ....    | Village of <i>Tsi-khuá-yi</i> , .....                                                                                                                        | 6       |                 |
| 5th. ....    | City of <i>Lí-chow</i> , .....                                                                                                                               | 6       |                 |
| 6th. ....    | Village of <i>Shue-leng-yi</i> , .....                                                                                                                       | 5       |                 |
| 7th. ....    | Village of <i>Koun-gan-hien</i> , .....                                                                                                                      | 8       |                 |
| 8th. ....    | Village of <i>Tshuon-leng-ye</i> , .....                                                                                                                     | 5       |                 |
| 9th. ....    | City of <i>Kyeng-tsó-fú</i> , ( <i>Kin-tcheou</i> ,) ..                                                                                                      | 6       |                 |
| 10th. ....   | Village of <i>Kyeng-yeng-ye</i> , .....                                                                                                                      | 9       |                 |
| 11th. ....   | City of <i>Kyeng-mein-chow</i> , ( <i>Kin-men</i> ,) ..                                                                                                      | 9       |                 |
| 12th. ....   | Village of <i>Leng-yan-ye</i> , .....                                                                                                                        | 12      |                 |
| 13th. ....   | Village of <i>Yi-tshein-hien</i> , .....                                                                                                                     | 9       |                 |
| 14th. ....   | City of <i>Thuon-tsheng</i> , where the mis-<br>sion stopped two days to prepare<br>carriages for prosecuting the jour-<br>ney, ( <i>Syang-yang</i> ?) ..... | 9       |                 |
|              | Travelled in 12 days, .....                                                                                                                                  | 81      | Burmese Taings. |

| Date.          | Names of places.                                                                                                                                                                  | Taings. | Remarks.                                                                                                                                                         |
|----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 17th Dec. ..   | Left Thuon-tsheng in carriages, and stopped at the village of <i>Lyó-yeng-yi</i> , .....                                                                                          | 6       |                                                                                                                                                                  |
| 18th. ....     | Village of <i>Theng-yé-hien</i> , .....                                                                                                                                           | 6       |                                                                                                                                                                  |
| 19th. ....     | Village of <i>Leng-yeng-yí</i> , .....                                                                                                                                            | 6       |                                                                                                                                                                  |
| 20th. ....     | City of <i>Nan-yan-fú</i> , ( <i>Nan-yang</i> ), .....                                                                                                                            | 6       |                                                                                                                                                                  |
| 21st. ....     | Village of <i>Pó-wun-yi</i> , .....                                                                                                                                               | 6       |                                                                                                                                                                  |
| 22nd. ....     | City of <i>Yui-chow</i> , ( <i>Yu</i> ?) .....                                                                                                                                    | 6       |                                                                                                                                                                  |
| 23rd. ....     | Village of <i>Kyó-shyeng</i> , .....                                                                                                                                              | 9       |                                                                                                                                                                  |
| 24th. ....     | Village of <i>Shan-hien</i> , .....                                                                                                                                               | 9       |                                                                                                                                                                  |
| 25th. ....     | City of <i>Tshan-kó-shí</i> , .....                                                                                                                                               | 11      |                                                                                                                                                                  |
| 26th. ....     | Village of <i>Sheng-tseng-khyeng</i> , .....                                                                                                                                      | 6       |                                                                                                                                                                  |
| 27th. ....     | City of <i>Tseng-chow</i> , ( <i>Tching</i> ?) .....                                                                                                                              | 10      |                                                                                                                                                                  |
| 28th. ....     | Village of <i>Shyeng-tsé-hien</i> , .....                                                                                                                                         | 6       |                                                                                                                                                                  |
| 29th. ....     | In consequence of a storm the mission stopped on the bank of the <i>Whún-hó</i> river this day, .....                                                                             | 1       |                                                                                                                                                                  |
| 30th. ....     | Village of <i>Khan-tshuon-yi</i> , where the mission stopped one day to enable some of the party detained crossing the <i>Whún-hó</i> ( <i>Hoangho</i> ) river, to come up, ..... | 5       |                                                                                                                                                                  |
| 1st Jan. 1824. | Village of <i>Shyeng-shan-hien</i> , .....                                                                                                                                        | 6       |                                                                                                                                                                  |
| 2nd. ....      | City of <i>We-khue-fú</i> , ( <i>One-kuin</i> ), .....                                                                                                                            | 6       |                                                                                                                                                                  |
| 3rd. ....      | Village of <i>Yí-koun-hien</i> , .....                                                                                                                                            | 12      |                                                                                                                                                                  |
| 4th. ....      | City of <i>Tshan-tay-fú</i> , ( <i>Tchangte</i> ), .....                                                                                                                          | 7       | " One of the male elephants died here."                                                                                                                          |
| 5th. ....      | City of <i>Tsán-chow</i> , .....                                                                                                                                                  | 7       |                                                                                                                                                                  |
| 6th. ....      | Village of <i>Han-thún-hien</i> , .....                                                                                                                                           | 7       | " One of the male elephants died here."                                                                                                                          |
| 7th. ....      | City of <i>Yuon-tek-fú</i> , ( <i>Chunte</i> ?) .....                                                                                                                             | 12      |                                                                                                                                                                  |
| 8th. ....      | Village of <i>Nein-shí-hien</i> , .....                                                                                                                                           | 6       |                                                                                                                                                                  |
| 9th. ....      | Village of <i>Pó-shyé-hien</i> , .....                                                                                                                                            | 6       | " The female elephant died here."                                                                                                                                |
| 10th. ....     | Village of <i>Luon-tshóun-hien</i> , .....                                                                                                                                        | 12      |                                                                                                                                                                  |
| 11th. ....     | City of <i>Tseng-tein-fú</i> , ( <i>Tching-ting</i> ), .....                                                                                                                      | 6       | Here is an image of GAUDAMA sitting cross-legged, placed in a <i>Ta-zaung</i> (4-cornered religious edifice) with five encircling gradations or stories.         |
| 12th. ....     | Village of <i>Tsheng-lu-hien</i> , .....                                                                                                                                          | 9       |                                                                                                                                                                  |
| 13th. ....     | City of <i>Teng-chow</i> , ( <i>Ting</i> ?) .....                                                                                                                                 | 6       | Five days' journey from this place on <i>Tsí</i> or <i>Wú-tait-shan</i> hill, we were told, that there are two of GAUDAMA's canine teeth, and eight other teeth. |
| 14th. ....     | Village of <i>Puon-tsheit-khyó</i> , .....                                                                                                                                        | 9       |                                                                                                                                                                  |
| 15th. ....     | City of <i>Pauk-teng-fú</i> , where the mission stopped a day to receive presents, ( <i>Pao-ting</i> ), .....                                                                     | 6       | Here the Tsoun-tu of <i>Tsít-lí</i> resides.                                                                                                                     |
| 17th. ....     | Village of <i>Ngan-shyú-hien</i> , ( <i>Ngan</i> ?) .....                                                                                                                         | 5       |                                                                                                                                                                  |
| 18th. ....     | Village of <i>Pe-khó</i> , .....                                                                                                                                                  | 6       |                                                                                                                                                                  |
| 19th. ....     | City of <i>Tsue-chow</i> , ( <i>Tso-tcheou</i> ), .....                                                                                                                           | 9       |                                                                                                                                                                  |
| 20th. ....     | Village of <i>Tó-teng</i> , .....                                                                                                                                                 | 6       |                                                                                                                                                                  |
| 21st. ....     | Village of <i>Tshan-shyen-teng</i> , .....                                                                                                                                        | 6       |                                                                                                                                                                  |
| 22nd. ....     | City of <i>Pé-kyín</i> ( <i>Pé-kin</i> ), where the <i>Uán-men</i> (king of the east, emperor of China) resides, .....                                                            | 5       |                                                                                                                                                                  |
|                | Travelled in 35 days, .....                                                                                                                                                       | 247     | Burmese Taings. Halted 81 days and travelled 140 days, altogether 221 days.                                                                                      |

*On returning from Peking the mission marched by land that portion of the journey between Tshan-taik and Tsein-shuon, which they had before gone by water.*

| Date.                       | Names of places.                                                                                        | Taings. | Remarks.        |
|-----------------------------|---------------------------------------------------------------------------------------------------------|---------|-----------------|
| 17th April, 1824.           | Left city of <i>Tshan-taik-fú</i> , and stopped at the eight villages of <i>Thuon-tauk-shán</i> , ..... | 7       |                 |
| 18th. ....                  | Village of <i>Shen-kyá-yi</i> , .....                                                                   | 7       |                 |
| 19th. ....                  | Village of <i>Tseng-teng-yi</i> , .....                                                                 | 6       |                 |
| 20th. ....                  | Village of <i>Kaik-teng-yi</i> , .....                                                                  | 7       |                 |
| 21st. ....                  | Village of <i>Má-teng-yi</i> , .....                                                                    | 7       |                 |
| 22nd. ....                  | City of <i>Shyeng-tsó-fú</i> , .....                                                                    | 7       |                 |
| 23rd. ....                  | Village of <i>Tshuon-khyt-yi</i> , where the mission stopped two days, .....                            | 9       |                 |
| 26th. ....                  | Village of <i>Tshan-tán-yi</i> , .....                                                                  | 7       |                 |
| 27th. ....                  | Village of <i>Haik-yuón-yi</i> , .....                                                                  | 9       |                 |
| 28th. ....                  | Village of <i>Kuón-byeng-nhéng</i> , .....                                                              | 6       |                 |
| 29th. ....                  | City of <i>Yuón-tso-fú</i> , .....                                                                      | 6       |                 |
| 30th. ....                  | Village of <i>Pyun-yue</i> , .....                                                                      | 6       |                 |
| 1st May, ..                 | City of <i>Kuón-chow</i> , .....                                                                        | 6       |                 |
| 2nd. ....                   | Outside of a village in the jurisdiction of <i>Sheng-yit-kue</i> , .....                                | 6       |                 |
| 3rd. ....                   | Village of <i>Tsheng-khye-hien</i> , .....                                                              | 5       |                 |
| 4th. ....                   | City of <i>Tsein-shuon-fú</i> , .....                                                                   | 6       |                 |
| Travelled in 16 days, ..... |                                                                                                         | 107     | Burmese Taings. |

[To be continued.]

II.—*Note on the Facsimiles of Inscriptions from Sanchí near Bhilsa, taken for the Society by Captain ED. SMITH, Engineers; and on the drawings of the Buddhist monument presented by Captain W. MURRAY, at the meeting of the 7th June. By JAMES PRINSEP, Sec. As. Soc.*

All that I expressed a hope to see accomplished, when publishing my former note\* on the Bauddha monument of *Sanchí*, has at length been done, and done in a most complete and satisfactory manner. We have before the Society a revision of the inscription with which we were but tantalized by Mr. HODGSON's native transcript:—a collection of the other scattered inscriptions alluded to by Captain FELL;—and pictorial illustrations of the monument itself and of its highly curious architectural details. Let us now take a hasty glance at the results, and see whether they have justified the earnestness of my appeal, and the punctuality, care and talent in responding to it displayed by Captains E. SMITH and W. MURRAY.

The chief inscription is restored by Captain SMITH's facsimiles so perfectly that every word can be read except where the stone is ac-

\* Journal Asiatic Society, vol. III, p. 488.

tually cut away. It contains, as will be seen presently, and as M. JACQUET was able to guess with infinite trouble from the former transcript, an allusion to Maharāja CHANDRA-GUPTA, with the advantage wanting in other inscriptions of this great prince, of a legible date. Moreover, it contains the name of the current coin of the period, and leads to very curious conclusions in regard to the source of the money of India at that time. A second inscription somewhat similar to the first, which had escaped Mr. HODGSON, has been brought to light: and in addition to these a number of minor inscriptions in the ancient lát character.

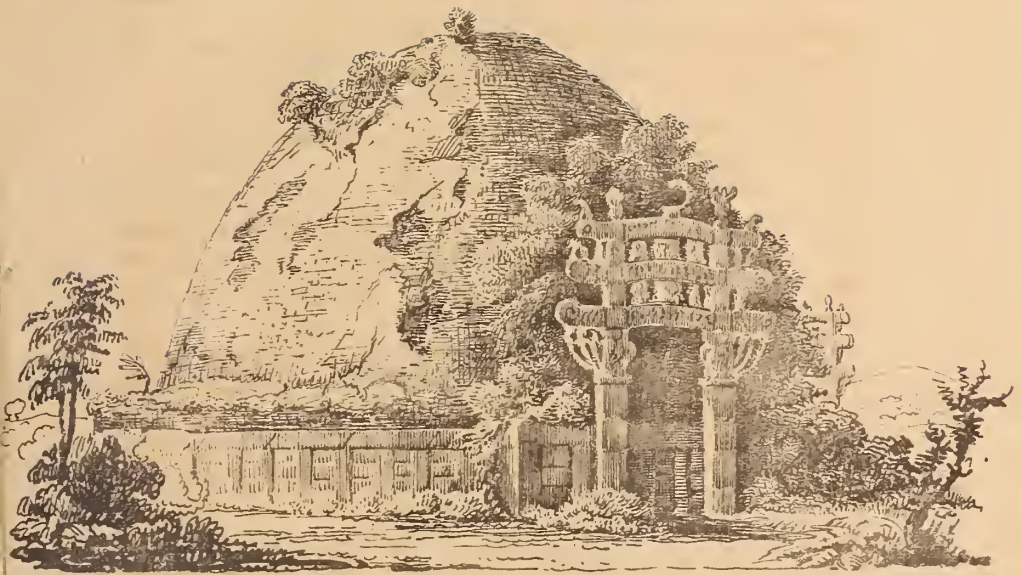
These apparently trivial fragments of rude writing have led to even more important results than the others. They have instructed us in the alphabet and the language of those ancient pillars and rock-inscriptions which have been the wonder of the learned since the days of Sir WILLIAM JONES, and I am already nearly prepared to render to the Society an account of the writing on Sultán FÍROZ'S lát at *Delhi*\*, with no little satisfaction that, as I was the first to analyze those unknown symbols and shew their accordance with the system of the Sanscrit alphabets in the application of the vowel-marks, and in other points, so I should be now rewarded with the completion of a discovery I then despaired of accomplishing for want of a competent knowledge of the Sanscrit language†.

As to Captain MURRAY'S beautiful drawings, I only regret that it is impossible to do them justice in *Calcutta*. I have merely attempted in the accompanying lithographic Plates XXVIII. and XXIX. to give a reduced sketch, shewing the general outline of the building (of which a rough plan was published with my former note), and the peculiar form of the gateways, on one of which both the inscriptions were found. Of them Captain MURRAY writes: "The form of the gateways is, as far as I know, perfectly unique, and however it may outrage all the canons of architectural proportion, there is an according propriety in it perfectly in keeping with the severe simplicity of the boundary palisades and the massive grandeur of the lonely and mysterious mound; and its lightness is so combined with solidity and durability that it is with a mixture of awe, and reverence, and admiration you contemplate this unknown work of forgotten times."

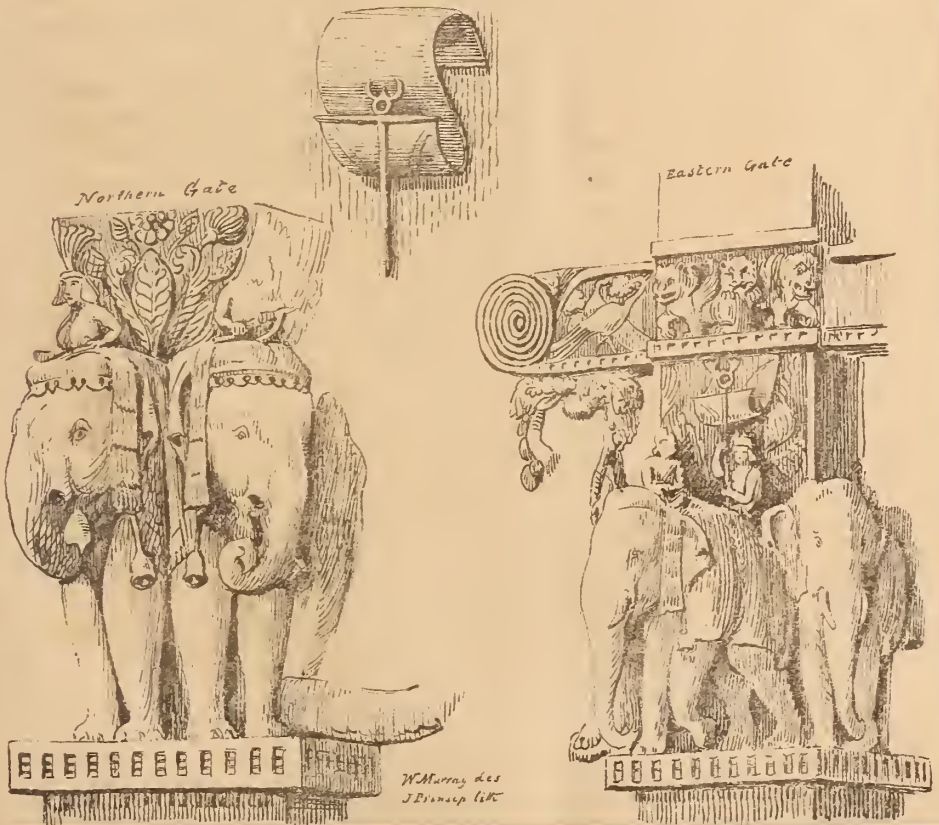
A native drawing of one of the sculptured compartments of the gates was made public by Dr. SPILSBURY. It represented the procession establishing the chaitya itself: a common subject on such monuments. Others exhibit the worship of the sacred tree of BUDDHA:—but the

\* Vide infra. † Journal Asiatic Society, vol. III. p. 117.





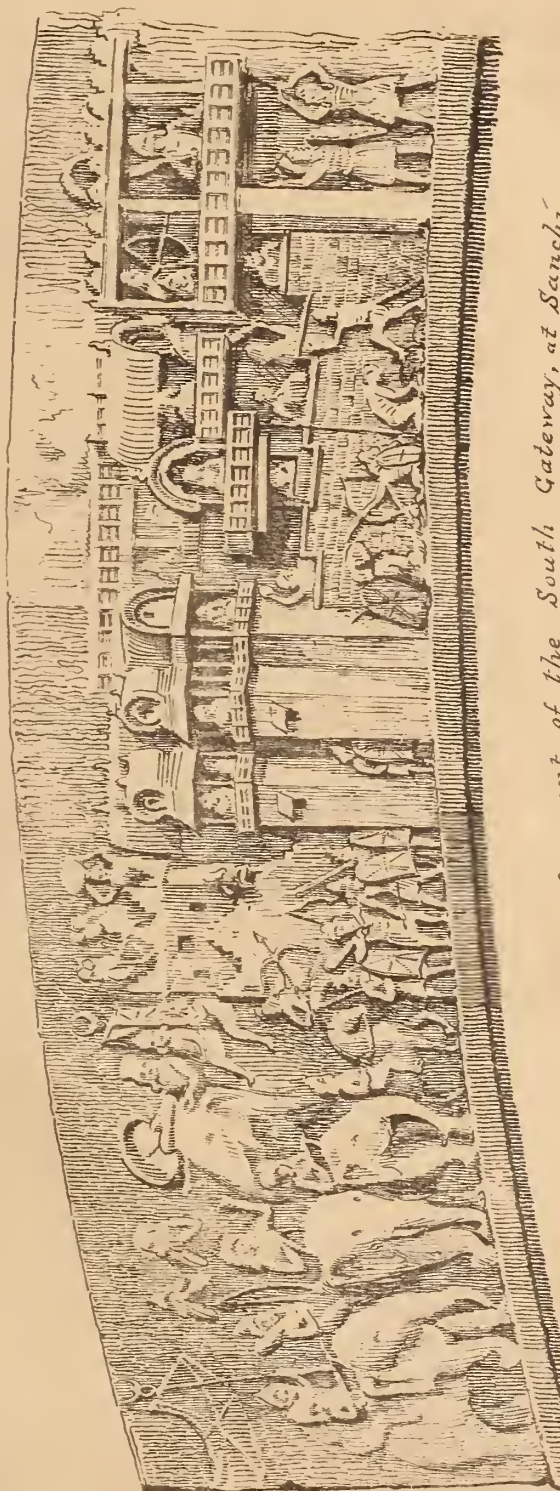
*Eastern Gateway of the Sanchi Tope. Bhilsa.*



*W. Murray del.  
J. Brunsen sculp.*







*Sculpture from a fragment of the South Gateway, at Sanchi.*

*W. H. Murray del.  
J. B. B. lith.*



specimen selected by Captain MURRAY from one of the fallen gateways is more interesting from the costume of the warriors, which is perfectly Grecian. The banners also floating in the wind are extremely curious from the symbol occupying the place of the eagle on them, which the reader will instantly recognize as one of the monograms on the Buddhist series of coins, particularly on the two supposed by Colonel STACY to bear Greek inscriptions\*. "These banners," Captain MURRAY writes, "are common, and the warriors bearing shields are in other places attendant upon chariots and horses in triumphal or religious processions."

An architect will admire the combination of elephants in the capital of the northern gate. "The teeth have been extracted or have dropped out, but in all other parts of the building they seem to have been carved in the block. Another capital is formed of a group of satyr's heads with long pointed ears and most ludicrous expressions of grief or merriment."

On a neighbouring hill are some very beautiful Jain temples in a totally different style of architecture. Of these also Captain MURRAY has favored the Society with a sketch, but it would be impossible to do it justice in lithography. It would be well worthy of the Asiatic Society to publish from time to time in England a volume of Hindu architectural remains from the materials in its possession. To this reference could be always made; and those who regarded only the works of art would find a volume to their taste, kept distinct (like the physical volume,) from the graver subjects of the Society's Researches.

The following is Captain SMITH's note accompanying the facsimiles of the *Sanchi* inscriptions, taken by him at the request of Mr. L. WILKINSON to whom I had written on the subject.

"All these inscriptions are found on the colonnade surrounding the building, and generally on the elliptical pieces connecting the square pillars. Though the inscriptions are numerous, I observed but three of any length, and of these two only from which I could hope to get off clear impressions; the third one was extremely obscure from the causes which render indistinct even those which I have copied. The cutting of most of the letters has originally been rough and irregular, and the surface of the stones appears from the first to have been but coarsely chiseled. Time has increased the irregularities of surface, and added to it an extremely hard moss, which overspreads the stones so completely as almost to conceal the letters from observation. I make this last remark, because I have little doubt

\* Journal Asiatic Society vol. III. p. 117.

that a search among the fallen columns would detect many inscriptions besides those which my hurried visit allowed of my perceiving.

"There is a striking difference, which I should mention, in the execution of the inscriptions and of the sculpture with which the gateways are covered. The sculpture has all been designed and wrought with the greatest regularity and with uniform divisions into compartments; but the inscriptions are coarsely cut, and are found scattered without reference to the general design upon any stone that the workman's fancy seems to have led him to. So marked indeed is the inferiority of style in the inscriptions, that it is difficult to believe that they are the work of the same hands which produced the sculpture; and from their situation it is clear that they never formed part of the design of the gates or colonnade on which they are found. They have, on the contrary, more the appearance of being the rude additions of a period later in date than the erection of the building, and of one degenerated in taste and execution. Such are the appearances, but they may still be deceptive, for the inscriptions of the *Allahabad* column are by no means of the careful cutting that might be expected on a pillar so regularly tapered and nicely polished. The preceding remarks regarding the execution of the *Sanchi* inscriptions admit, however, of an exception, in that of the more perfect inscription No. 1; but though in this instance the cutting is clear and well arranged, the inscription itself still seems an irregular addition to the sculpture of the gate.

*List of the Inscriptions.*

"No. 1. Inscription from the front of the eastern gate. One copy on cloth two on paper.

At first this inscription appeared to me to be the same with that published in the 34th No. of the *Journal of the Society*, but I soon perceived that it was either altogether a different one, or that the engraved inscription had been copied from an incorrect impression.

No. 2. Inscription from the side of the eastern gate. One copy on cloth; two on paper.

No. 3. A line introduced on the border between two of the compartments of sculpture on the eastern gate.

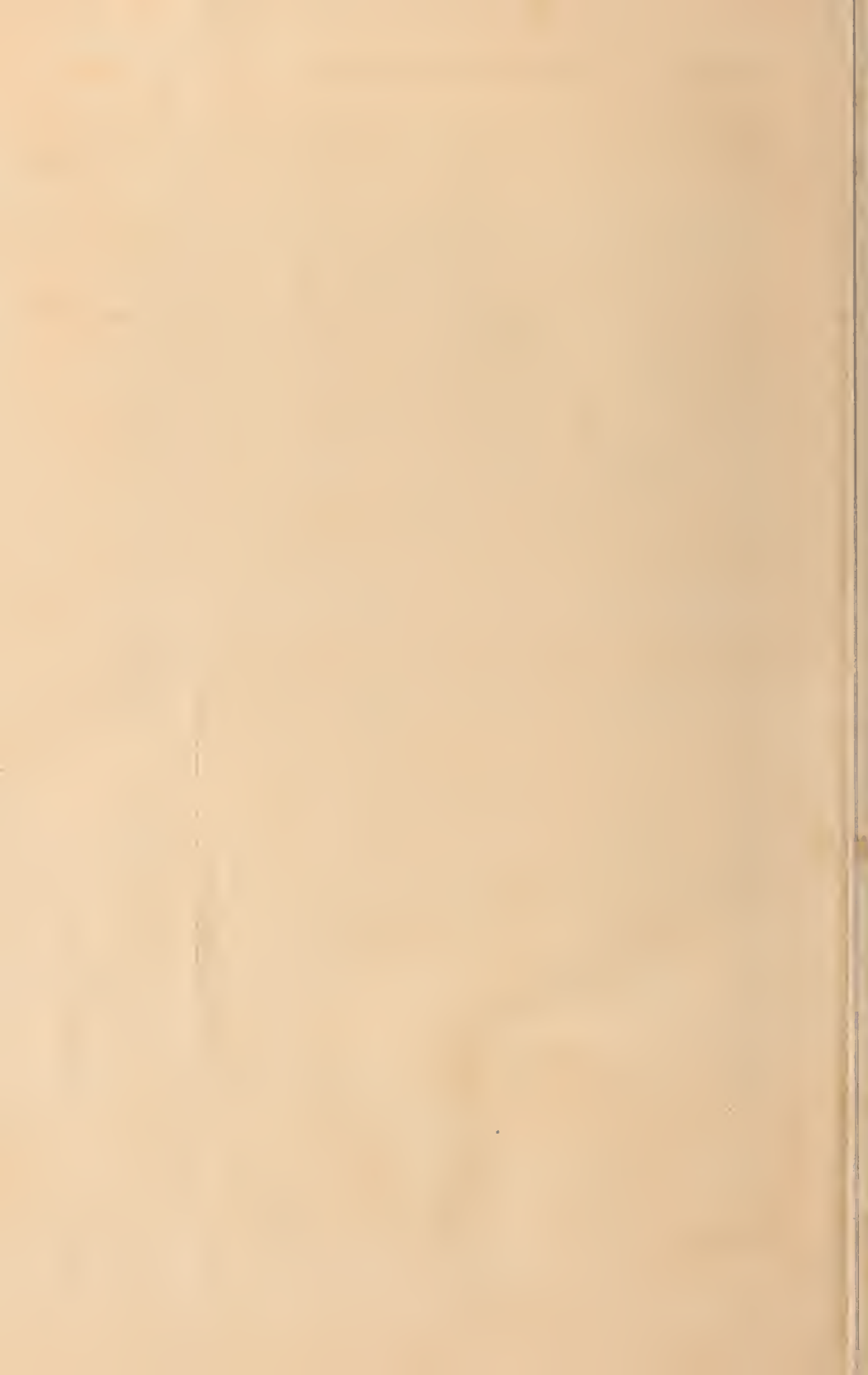
Nos. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, are from different parts of the colonnade, on which they are disposed without any regularity. They go to no greater length than a line or two; some are only of a few letters.

ED. SMITH."

Taking the facsimiles in the order in which they are numbered by Captain SMITH himself, I will first describe the principal inscription, which I have carefully lithographed in Plate XXV. It records a money contribution and a grant of land by an agent of the ruling









sovereign CHANDRAGUPTA, for the embellishment of the edifice (or perhaps for the erection of the ornamented gateway) and for the support of certain priests, and their descendants for ever.

The value of a facsimile in preference to a copy made by the eye was never more conspicuous than in the present instance. Turning to the engraving of Mr. HODGSON's copy in Vol. III. we find his artist has totally omitted all the left hand portion of the inscription which has been injured by the separation of a splinter in the stone ! The initial letter of each line, is, however, distinctly visible on the stone beyond this flaw ; and as not more than four or five letters in each line are thus destroyed, it is not very difficult to supply them, without endangering the sense. This has now been done by the Society's pandit ; and the only place at which he hesitated was in filling up the amount of the donation in the seventh line, which may have been hundreds or thousands or upwards, but could hardly have been units, in a display of regal beneficence. The following is the text as restored by RÁMA GOVINDA, line for line from a transcript made by myself in the modern character. I have endeavoured to add a literal translation.

*Transcript of Sanchi Inscription No. 1, in modern Nágari.*

कु [क्षधर्मासि] भहाविहारशीलसमाधिप्रज्ञागुणभावितेन्द्रियाय यरमपुण्य  
 क [तात्रमान्तर] गाभ्यागताय श्रमणपुङ्गवावसयायार्थसंघाय महाराजाधि  
 रा [जश्री] चन्द्रगुप्तपदप्रसादाप्यायितजीवितसाधन अनुजीवित्युरुषसद्भाव  
 छद्दि [मनुदिनं] प्रख्यापयन् अनेकसमरावाप्तविजयशस्यताकः आकुलिदशन  
 ष [कारिजनचे] प्रत्यदण्डेन पुत्रोऽसुक्तादेवमजं नादभङ्गासुकरातिः राजकुलसूतैः क्री  
 तप [दप्रदे] शे इक्षरवासकपञ्चमन्देवा प्रणिपत्य ददाति पञ्चविंशतिश्च दीना  
 रस [हसंशनपदं] यदर्थेन महाराजाधिराजश्रीचन्द्रगुप्तस्य दवराज इति प्रि  
 याना [न्तरप्रजाप्री] तस्य सर्वगुणसम्यक्तय यावच्चन्द्रादित्यौ तावत् पञ्चभिचवा भुञ्ज  
 तां रत्नग [हंप्रदी] पकोज्ज्वलितं सम वा परार्द्धात् पञ्चैव भिचवो भुञ्जतां रत्नगह्व  
 दीपकं [इतिप] दंतत् पृथक्तं य उच्छिन्द्यात्तुस ब्रह्महत्याया संयुक्ताभवत् पञ्चशश्वान्  
 नान्यैरिति सं ⊕ ≡ भाद्रपद दिक् ।

५ ८ १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

*Translation.*

“ To the all-respected Sramanas, the chief priests of the *avasath* ceremonial\*, who by deep meditation have subdued their passions, the champions (sword) of the virtues of their tribe ;—

\* *आवसथ*, a fire temple, or place where sacrificial fire is preserved (WILSON's Dictionary); ‘also a particular religious observance.’ The latter is preferable, as the fire-worship is unconnected with the Buddhist religion.

The son of AMUKA, the destroyer of his father's enemies\*, the punisher of the oppressors of a desolated country, the winner of the glorious flag of victory in many battles, daily by his good counsel gaining the esteem of the worthy persons of the court, and obtaining the gratification of every desire of his life through the favor of the great emperor CHANDRAGUPTA ;—having made salutation to the eternal gods and goddesses, has given a piece of ground purchased at the legal rate ; also five temples, and twenty-five (thousand ?) dinárs ; (half of which has been spent for the said purchase of the said ground,) as an act of grace and benevolence of the great emperor CHANDRAGUPTA, generally known among his subjects as Deva rája (or Indra).

As long as the sun and moon (shall endure,) so long shall these five ascetics enjoy the jewel-adorned edifice, lighted with many lamps. For endless ages after me and my descendants may the said ascetics enjoy the precious building and the lamps. Whoso shall destroy the structure, his sin shall be as great, yea five times as great as that of the murderer of a brahman.—In the *Samvat* (or year of his reign ?)  $\frac{3}{4}$ , (in the month of) *Bhádrapada*, the tenth (day.)”

There are two or three points in this document, if I have rightly interpreted it, of high interest to the Indian antiquarian.

1st. It teaches us that the current coin of the period was entitled *dinár*, which we know to be at the present day the Persian name of a gold coin, although it is evidently derived from the Roman *denarius*, which was itself of silver ; while the Persian *dirhem* (a silver coin) represents the *drachma*, or dram weight, of the Greeks. The word दीनार is otherwise derived in the Sanskrit dictionaries†, and it is used in books for ornaments and seals of gold, but the weight allowed it of thirty-two *ratís*, or sixty-four grains, agrees so closely with the Roman and Greek unit of sixty grains, that its identity cannot be doubted, especially when we have before us the actual gold coins of CHANDRAGUPTA (didrachmas) weighing from 120 to 130 grains, and indubitably copied from Greek originals in device as well as weight,

2nd. We have a positive date to this inscription—but how shall we read it ? The day of the month is plain, “ *Bhádrapada dik*” in letters, the tenth (देका) of *Bhádrapada* (hod. Bhadoon.) It is in a form somewhat different from ordinary inscription dates, which, if founded on the luni-solar division of the year, necessarily allude to the light

\* This epithet is doubtful : the pandit has supplied a letter क to make it intelligible मरभङ्गासु(क)रानि :

† दीन a pauper and दत्त to go—what is given to the poor ! WILSON'S Dictionary.

or the dark half of the lunation, *sudi* or *badi*. Further, in them the term *Bhādra* is generally employed for the name of the month, while *Bhādrapada* is usually applied to the *naçshatra* or lunar asterism: I cannot, however, insist on any inference hence, that this mode of reckoning was prevalent at the time of our inscription,) because the final *a* should be long, and the word *purva* or *uttara* should have been affixed to distinguish which mansion of the name was intended;) but only that the shorter term *Bhādra* had not come into use for the month. The year might be made the theme of still more prolific speculation. Taking the letter स for *Samvat*, we have a circle inclosing a cross and three horizontal dashes to the right,  $\oplus \equiv$ . This might be plausibly construed into 1000 and 3; or 403;—or one *chakra* of the *Jovian* or *Vrihaspati* cycle of 60 years plus 3 years; and arguments might be adduced in support of all these theories, with exception perhaps of the last; for by the Tibetan account the Jovian cycle was not introduced into India earlier than the 9th century. But I rather prefer what appears to me a more simple interpretation, viz. that स  $\oplus$  stand for *Samvat*, and  $\equiv$  for three quarters,—this being the practical mode of expressing quarters in Indian numeration. *Samvat* we find every day to be used in the oldest inscriptions for the year of reign,—and it is well known that the Hindus do not reckon a year until it is passed. Supposing then that CHANDRAGUPTA made this grant through his agent the son of AMUKA, in the first year of his reign, say in the tenth month, there would be no other way of expressing the date in the Hindu system than by saying “ $\frac{3}{4}$  year (being elapsed).” I offer this conjecture with diffidence, and invite the attention of orientalists to the curious point, with full assurance that there is no uncertainty in the reading of the facsimile, at this place.

The second inscription, which Captain SMITH states to be situated on the side of the same, or eastern, gate-post, has evidently been cut upon the stone after it was erected; as otherwise the precaution would have been taken of smoothening and polishing the surface for the better reception of the writing. It is, on the contrary, so slightly scratched that in the three facsimiles thus carefully taken, it is hardly possible in many places to distinguish between the letter marks and the natural roughnesses of the stone. The lithograph of it attempted in Plate XVI. was most impartially taken before any attempt had been made to read it, and on comparing it with the transcript in modern Nāgari, as subsequently modified and corrected, many instances will be perceived in which my eye has been induced

\* Captain CUNNINGHAM suggests 475, the  $\frac{3}{4}$  being applicable rather to the century.

to follow the wrong path among the net-work of scratches. Without the facsimiles themselves to pore over, it would have been impossible to have conquered the various difficulties presented by this rude inscription, and even with it the Society's pandit, RÁMA GOVINDA, deserves great praise for the plausible version he has enabled me to give of it: for I have recompared his modifications with the original, and find in almost every instance that they are borne out by the facsimile. It is unnecessary to re-lithograph the document, as all those who will take the trouble of comparing the two will see in what way my pen has deviated from the correct trace, and it will serve as a good test of the superiority of facsimiles to the best copies made under the sole guidance of the eye.

The following then is RÁMA GOVINDA's restoration of the text: like its precursor, it is in prose, and without any invocation: nor has it any deprecation against the hand that should annul the good act recorded; but this is explained by the trifling nature of the gift, which does not include any grant of land.

*Second inscription at Sanchi, see Plate XXVI.*

रुद्रस्वच्छासनसिद्धभार्यायाः परमोपासिकहरिस्वामिन्या माता  
पितरमुद्दिश्य काकुनादस्फोटश्रीमहाविहारे इज्यमानार्थसं  
घायानुज्ञायथे विपन्नादीनां मञ्चावासस्तथादीनारः भिक्षावृत्त्युच्छित्तये  
रत्नप्रज्वलिततया दिवसे दिवसे सीमा मध्यप्रदीपको भिक्षाग्रकरभिक्षवे  
दापयितव्यः रत्नगृहेऽपि दीनारत्रयो दत्तः तद्दीनारत्रयञ्च वृद्धा रत्नगृ  
हचतुर्बुद्धस्य दिवसे दिवसे दीपत्रयं प्रज्वालयितव्यं चतुर्बुद्धास  
नेऽपि दत्तः दीनारचक्रः तस्य वृद्धा चतुर्बुद्धासने तथा चतुर्बुद्धस्य  
दिवसे दिवसे दोषाः प्रज्वालयितव्याः एवमेवां क्षयकृविः  
आचन्द्रार्कशीला लेख्यस्थायिन्यासन सिद्धभार्यायाः  
परमोपासिक हरिस्वामिन्या प्रचित्रिता इति  
संवत्।.....

*Translation.*

" I hereby make known to all the assembled devotees offering up prayers for the father and mother of HARISWÁMINÍ, the eminent disciple of the wife possessing the *ásan-siddh* or seat of purity, in the great and holy Vihára of *Kakunada sphota* (?), that for the prevention of begging in the public roads, an alms-house for the indigent, and









also one dinár, day by day, for charitable distribution\*, and a lamp shining like a jewel in the middle of the enclosure, are caused to be provided†.

In the *ratnagriha*‡ also are deposited three dinárs. With the interest, of these three dinárs in the *ratnagriha* or treasury of the four Buddhas§ day by day three lamps are to be lighted. For the shrines of the four Buddhas also is given a *chakra*|| of dinárs, with the interest of which in the four shrines in like manner the lamps of the four Buddhas are to be kept lighted daily. And thus the beauty of all this (sculpture) durable as the sun and moon has been designed (or repaired) by HARISWÁMINÍ, the disciple of the unchangeable sculpture-enshrined *Siddha bháryyá* (or emancipated wife).

*Samvat. . ? . . Sravan. . ? . . Aditya."*

All we learn from this inscription is, that a female devotee, HARISWÁMINÍ the pupil of the defunct lady abbess, probably, of the convent to which she belonged, either designed or repaired some of the basso-relievos we so much admire in their fallen state;—and we may thus account for the chasteness and elegance of the sculpture, while we do homage to the superior taste and imagination of the fairer sex. The provision for applying the interest of the small sums deposited by the same lady in the treasury of the Buddhist shrine to particular purposes, seems to imply that the establishment mixed in secular matters, and probably acted the part of bank to the surrounding district; in fact, the priesthood then possessed all the knowledge, the power, and the activity of the country, and we have adduced probable evidence on other occasions of their exercising the privilege of fabricating coin.

\* Literally, to be given to beggars seated within the enclosure holding their hands out but not importuning passengers, as is to this day customary within the precincts of the most frequented temples.

† The *ḍaṇ* here intended is probably the wooden carved platform on which religious devotees reside in temples—using them at once as pulpits and as beds. The expression *rudhasvacchāsaná siddh-bharyyāyah* seems to imply a wife who had turned priestess, and who had died on her sacerdotal couch. *Siddhāsan* is a seat so pious that the devotee sitting in it can, at will, be transported any where thereon. *Siddha bharyya* may also be a name.

‡ Jewel house, treasury, or perhaps the sanctum of the shrine.

§ There are four niches containing images of Buddha on the four sides of the *dehgopa*.

|| *Chakra* signifies a heap or quantity, but it would hardly thus be indefinitely used in such a place; it may then also denote 60, the number of the *Vrihaspati chakra* or cycle, or 12 for that of the sun: it is impossible to decide between them.

The date at the foot of this inscription is even more unintelligible than that of No. 1—not from obliteration, for the lines cut on the stone are here quite distinct, but from our ignorance of the numerals then employed:—the two or three figures following the word *Samvat* bear no resemblance whatever either to the modern Hindí or to the Cashmerian numerals. The month also is very dubious, and the letters that follow it may also be numerals—it is barely possible to read them as *aditya* (the sun) which on the system explained in Vol. IV. page 1, may stand for 12—or it may denote the day, Sunday. We are thus once more foiled in detecting the precise date of a record which it would have been of the greatest service to fix: and we must remain satisfied with the assurance that it was posterior to the erection of the gate in the reign of CHANDRAGUPTA.

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And now for inscriptions 3 to 25 of Captain SMITH's catalogue;—the detached fragments cut irregularly on the pillars or rail surrounding the edifice, in the hitherto undeciphered character. I have introduced the whole of them into Plate XXVII. exactly as I find them in the facsimiles, except as to size, which in the original varies from one inch to two or three in the height of the letters. There is also great variety in the style of the engraving, and a regular progression in the form of the letters from the simple outline to the more embellished type of the second alphabet of *Allahabad*; (see No. 16). A more rigid search would doubtless have multiplied Captain SMITH's specimens, but this would have been labour thrown away; for however valuable these scraps may have been in unlocking the stores of knowledge contained in more important documents, they are individually of very trifling importance.

In laying open a discovery of this nature, some little explanation is generally expected of the means by which it has been attained. Like most other inventions, when once found it appears extremely simple; and, as in most others, accident, rather than study, has had the merit of solving the enigma which has so long baffled the learned.

While arranging and lithographing the numerous scraps of facsimiles, for Plate XXVII. I was struck at their all terminating with the same two letters, ण् ।°. Coupling this circumstance with their extreme brevity and insulated position, which proved that they could not be fragments of a continuous text, it immediately occurred that they must record either obituary notices, or more probably the offerings and presents of votaries, as is known to be the present custom in







the Buddhist temples of *Ava*; where numerous *dwajas* or flag-staffs, images, and small *chaityas* are crowded within the enclosure, surrounding the chief cupola, each bearing the name of the donor. The next point noted was the frequent occurrence of the letter ୠ, already set down incontestably as *s*, before the final word:—now this I had learnt from the *Saurashtra* coins, deciphered only a day or two before, to be one sign of the genitive case singular, being the *ssa* of the Pálí, or *sya* of the Sanscrit. “Of so and so the gift,” must then be the form of each brief sentence; and the vowel *á* and *anuswara* led to the speedy recognition of the word *dánam*, (gift,) teaching me the very two letters, *d* and *n*, most different from known forms, and which had foiled me most in my former attempts. Since 1834 also my acquaintance with ancient alphabets had become so familiar that most of the remaining letters in the present examples could be named at once on re-inspection. In the course of a few minutes I thus became possessed of the whole alphabet, which I tested by applying it to the inscription on the *Delhi* column: but I will postpone my analysis of the alphabet until I have prepared a fount of type for it, when I may bring forward my attempted reading of the *lát* inscriptions; meanwhile, the following transcript in Roman letters of the *Sanchí* gifts will shew the data on which I have built my scheme, and will supply examples of most of the letters.

No. 3, the first in numerical order, is not one of the most legible, the first two letters being indistinct. It seems to run thus:

*Rarasa* (or *Karasa*) *nága piyasa*, *Achavade Sethisa dánam*; ‘The gift of *ACHVADÁ SETHI*, the beloved of *KARASA NÁGA*.’

No. 4 and No. 11 are identical:—

*Sámanèrasa Abeyakasa Sethinon dánam*; ‘The gift of *SÁMANE’RA* and *ABEYAKA SE’TH*.’

*Sámanèra* is the title of a subordinate order of the Buddhist priesthood. *Seth* is evidently a family name; and the same is now of common occurrence among the Jains—witness *JAGAT SE’TH*, the millionaire of *Moorshedabad*.

No. 5. *Dhamágálikasa máta dánam*; ‘The gift of the mother of (?) *DHARMAGARIKA*.’

In No. 6 the first letter is doubtful:—

*Gobavanágahapati nopati dhiyanusaya vesa mandataya dánam*; ‘The gift of the cowherd *AGRAPATI*, commonly called *NOPATI*, to the highly ornamented (*chaitya* ?).’

No. 7 is also doubtful in the three first letters:—

*Subhageyamsa aginikeya dánam*; ‘The gift of *SOBHAGEYA* the fireman, (or black-smith.)’

Here we learn what is amply confirmed by other examples, that the double consonants of the Sanscrit orthography are replaced by separate consonants, each having the required vowel ; e. g. *agini* for *agni*.

No. 8 is of a more complex character :—

*Siharakhitasa paravaliyasa rudovāya dānam* ; ‘ The gift of SRI (or SINHA) RAKHITA, the hillman, to RUDOVA. ?’

No. 9 partially agrees with No. 6 :—

*Gobavanā gahapati nopatidhiyasa dānam* ; ‘ The gift of AGRAPATI and NOPATI, the cowherds, so called. ?’

No. 10 is of the simplest construction :—

*Vajajasa gāmasa dānam* ; ‘ The gift of VAJJA, or probably VRIJA GRĀMA, the population of a village in the province of *Vrija*, combining to make their offering.

No. 12. *Nadigatasa dānam bhichhuno*.

Here the caste, *bhichhuno*, the beggar (*bhikshu*) seems to have been added after the record, to distinguish the party, a ferryman, *nadigata*. ?

No. 13. *Arahagatāya dānam* ; ‘ The gift of ARAHAGAIĀ :’ this is also a well-known title of the Buddhist hierarchy, *arhata*, or *arhanta* ; and admitted, as in the instance before us, female devotees as well as male.

No. 14. *Chiratiyā bhichhunīya dānam* ; ‘ The gift of CHIRATI, the poor woman.’

No. 15. *Kādusa bhichhuno dānam* ; ‘ The gift of KĀDA, the poor man.’

No. 16 is in a different hand, more finished, and resembling the No. 2 of *Allahabad* : it has also a more studied elegance of expression : *Isipālīta-cha, Sāmanasa-cha dānam* ; ‘ The gift both of ISIPĀLIT, (the protected of God,) and of SĀMANA (the priest).’

No. 17 partakes rather of the form of an obituary notice :—

*Sethino mata kaniyā* ; ‘ The Sethin’s deceased daughter !’

No. 18. *Kākēnoye bhagavato pamāne ratthi* ; . . . . . ‘ in testimony of God’.. (the rest unintelligible). For *kākēnoye* see note on insc. No. 1.

No. 20. *Araha dīnasa bhikhuno pakharayakasa dānam* ; ‘ The gift of the poor priest PAKHARAYAKA. ?’

No. 22. *Rudu barayarayasa pidarakhitasa dānam*.

The names here are nearly illegible from the rudeness of the sculpture. The first may be *Rudra bharyya* the wife of *Rudra*.

No. 23. *Panthakasa bhichhuno ruganarātupa*. . . . . *Budhapālīta bhichhuno dānam* ; ‘ The gift of PANTHAK, the poor man. . . and of BUDDHAPĀLIT, the poor man.’

No. 25 is in very large characters :—

*Vajāgato dānam* ; ‘ The gift of VRIJĀGĀN,’ of which the genitive termination will, by the *Pālī* rules, be made by changing *ān* into *ato*.

No. 21 has been reserved for the last, because it contains a second inscription in modern character :—the old writing is

*Kékateyakasa dhama sivasa dānam* ; ‘The gift of KEKATEYAK DHARMA-SIVA.’

Under this in the modern Deva-nāgarī,


रा श्रीसाव देव प्रणमतिनित्यं *Rā Śrī Sāo Dēva pranamati nityam.*

‘*Rā* (for *Rāja* or *Rāo*?) Śrī SĀO DEVA for ever makes reverential salutation.’

The same formula occurs on two other stones, and the form of the letters would indicate that it has been introduced at a late period by some rich traveller on his pilgrimage,—and, moreover, a merchant, by his epithet *Sodā*.

There is still one more short line in the old character, at the foot of the Sanscrit inscription No. 1, of some importance from its position, as it must evidently have been inserted after the latter, which Captain SMITH assures us is the only formal well-executed inscription likely to have been coeval with the structure of the edifice, or at least of the stone gateway. The party who chose this conspicuous place for cutting his name, did so, doubtless, from an ostentation, for which he paid high! He rejoiced in the name of DATTA KALAVADA, the line reading, *Datta Kalavaḍasa dānam* ; which may perhaps be interpreted *Dattakaravaḍasya dānam*, ‘the gift of DATTAKARAVADA,’ (the principal giver, of revenue. ?)

## § 2. Application of the alphabet to the Buddhist group of coins.

Having once become possessed of the master-key of this ancient alphabet, I naturally hastened to apply it to all the other doors of knowledge hitherto closed to our access. Foremost among these was the series of coins conjecturally, and, as it now turns out, correctly designated as the Buddhist series; and of these the beautiful coin discovered by Lieutenant A. CONOLLY at *Canouj*, attracted the earliest notice from the very perfect execution and preservation of the legend ; (see Plate XXV. Vol. III. p. 433). The reading of this coin was now evident at first sight, as  *Vippa dēvasa* ; which converted into its Sanscrit equivalent will be विप्रदेवस्य *Vipra devasya*, the coin of VIPRA DEVA. On reference to the Chronological Tables, we find a *Vipra* in the *Magadha* line, the tenth in descent from JARA-SANDHA, allotted to the eleventh century before the Christian era! Without laying claim to any such antiquity we may at least bespeak our *Vipra deva* a place in the *Indu vansa* line of *Magadha*, and a descent from the individual of the same name in the *Pauranic* lists.





'of rája *Dhana deva*,' a name not discoverable in the catalogues, though purely Sanscrit. On three more of the same family we find  $\perp \delta \rho$  *Navasa*. On one it seems rather  $\perp \text{J} \rho$  *Narasa*, both *nava* and *nara* being known names. On another  $\perp \perp \delta \rho$  *Kunamasa*; and on another, probably,  $\delta \rho \text{J} \rho$  *Mahapati*, the great lord.

The bull coins of this last group are connected in type, and style of legend, with the "cock and bull series"—on which we have lately read, *Satya mitasa*, *Saya mitasa*, and *Bijaya mitasa*; so that we have now a tolerably numerous descending series of coins to be classed together from the circumstance of their symbols, of their genitive termination, and their Páli dialect and character, as a Buddhist series, when we come again to review what has been done within the last few years in the numismatology of India.

But the most interesting and striking application of the alphabets to coins is certainly that, which has been already made (in anticipation, as it were, of my discovery) by Professor LASSEN, of Bonn, to the very curious Bactrian coins of AGATHOCLES.

The first announcement of Professor LASSEN's reading of this legend was given in the *Journal* for 1836, page 723. He had adopted it on the analogies of the Tibetan and Páli alphabets, both of which are connected with, or immediately derived from, the more ancient character of the láts. The word read by him, rája, on some specimens seems to be spelled *yája*  $\text{J} \xi$  rather than  $\text{J} \xi$  *líja*, a corruption equally probable, and accordant with the Páli dialect in which the *r* is frequently changed into *y*, or omitted altogether. I am, however, inclined to adopt another reading, by supposing the Greek genitive case to have been rendered as literally as possible into the Páli character; thus  $\text{H} \Lambda \Theta \text{J} \text{J} \xi$  *Agathuklayej* for *Αγαθοκλεως*; this has the advantage of leaving the letters on the other side of the device for the title of *rája* of which indeed the letter  $\xi$  is legible.

I am the rather favorable to this view because on the corresponding coin of PANTALEON, we likewise find both the second vowel of the Greek represented by the Sanscrit semivowel, and the genitive case imitated:—supplying the only letter wanting on Dr. SWINERY's coin, the initial *p*, of which there are traces in MASSON's drawing, the word

$\text{U} \cdot \Lambda \text{J} \delta \cdot \zeta$  *Pantelewantá* is by the help of our alphabet clearly made out—the *anuswara*, which should follow the  $\delta$  being placed in the belly of the letter instead of outside; and the *á* being attached to the centre instead of the top of the  $\zeta$ , where for the sake of uniformity I am obliged to place it in type.



The discovery of these two coins with *Pāli* characters, is of inestimable importance in confirming the antiquity of the alphabet; as from the style of AGATHOCLES' coins he must necessarily be placed among the earliest of the Bactrians, that is, at the very period embraced by the reign of ASOKA the Buddhist monarch of *Magadha*.

On the other hand the legend throws light on the locality of Agathocles' rule, which instead of being, as assigned by M. RAOUL DE ROCHETTE, in *Haute Asie*, must be brought down to the confines, at least, of India Proper.

As however the opinions of this eminent classical antiquary are entitled to the highest consideration, I take this opportunity of making known to my readers the substance of his learned elucidation of this obscure portion of history given in a note on two silver coins of AGATHOCLES, belonging to the cabinet of a rich amateur at *Petersburg*, published in the *Journal des Savans*, 1834, p. 335.

"In the imperfect accounts transmitted to us of the troubles occasioned to the Seleucidan kingdom from the invasion of PTOLEMY PHILADELPHUS, and of the loss of entire provinces after the reverses of ANTIOCHUS II. *Theos*, the foundation of the Arsacidan kingdom by the defection of the brothers ARSACES and TIRIDATES is an established point, fixed to the year 256 B. C. But the details of this event, borrowed from ARRIAN'S "*Parthics*," have not yet been determined with sufficient care, as to one important fact in the Bactrian history. From the extracts of various works preserved in PHOTIUS, the defection of the Parthians arose from an insult offered to the person of one of these brothers by the Macedonian chief placed by ANTIOCHUS II. in charge of the regions of *High Asia* and named *Phérécès*. The two princes indignant at such an outrage are supposed to have revenged themselves with the blood of the satrap, and, supported by the people, to have succeeded in shaking off the Macedonian yoke.

This short notice from PHOTIUS has been corrupted by transcribers in the name of the chief *Pérécès*, which modern critics have failed to correct by a passage in the *Chronographia* of SYNCELLUS, who had equally under his eyes the original of ARRIAN and who declares expressly that "ARSACES and TIRIDATES, brothers, issue of the ancient king of Persia, ARTAXERXES, exercised the authority of satraps in *Bactria* at the time when AGATHOCLES the Macedonian was governor of *Persia*; the which AGATHOCLES, having attempted to commit on the person of the young TIRIDATES the assault before alluded to, fell a victim to the vengeance of the brothers, whence resulted the defection of the country of the Parthians and the birth of the Arsacidan kingdom." AGATHOCLES

is called by SYNCELLUS, "Ἐπαρχος τῆς Περσικῆς, while PHOTIUS calls him (under an erroneous name) Σατράπην αὐτῆς τῆς χώρας καταστάντα, appointed by ANTIOCHUS THEOS; so that no doubt whatever could exist as to their identity, although until the discovery of the coins, there was no third evidence whence the learned could decide between the two names. The presumption might have been in favor of AGATHOCLES, because among the body-guard of ALEXANDER was found an ANTLOCUS, son of AGATHOCLES, who by the prevailing custom of his country would have named his son AGATHOCLES, after his own father."

M. RAOUL DE ROCHETTE proceeds to identify this eparch of *Persia* with DIODOTUS or THEODOTUS the founder of the Bactrian independency. Supposing him to have seized the opportunity of striking the blow during the confusion of ANTIOCHUS' war with PTOLEMY, and while he was on deputation to the distant provinces of the *Oxus*,—that he was at first chary of placing his own head on his coin, contenting himself with a portrait of BACCHUS,—and his panther on the reverse:—but afterwards emboldened to adopt the full insignia of royalty. Thus according to our author a singular shift of authorities took place—ARSACES the satrap of *Parthia* quits that place and sets up for himself in *Persia*, in consequence of the aggression of DIODOTUS (or AGATHOCLES) king of *Bactria* who had originally been eparch of *Persia*:—both *satraps* becoming *kings* by this curious bouleversement. The non discovery of THEODOTUS' medals is certainly in favor of M. RAOUL DE ROCHETTE's argument, but the present fact of a Hindî legend on his coin militates strongly against his kingdom being thrown *exclusively* to the northward. By allowing it to include *Parthia* Proper, or *Seistan*, and the provinces of the *Indus*, this difficulty would be got rid of; but still there will remain the anomaly of these Indian legends being found only on AGATHOCLES and PANTALEON's coins, while those of MENANDER, who is known to have possessed more of India Proper, have only the Pehlevi reverse. AGATHOCLES' rule must have included a sect of Buddhists *somewhere*, for besides the letters we find their peculiar symbol present on many of the panther coins. At any rate we have certainty of the existence of our alphabet in the third century before Christ, exactly as it exists on our Indian monuments, which is all that on the present occasion it is relevant to insist on.

§ 3. *Application of the alphabet to other inscriptions, particularly those of the lâts of Upper India.*

Another convenient test by which the newly found alphabet can be proved was the Rev. Mr. STEVENSON's facsimile of the *Carli* inscriptions published in the 3rd volume of the Journal, p. 428. I



of Upper India ; and the recent accession of the *Girnar* inscription of *Gujarat*, transmitted by Mr. WATHEN, and of the *Aswastuma* inscription of *Cuttack* executed with such fidelity by Lieutenant KITTOR, has proved that it belongs equally to them, although in other respects both these texts differ from those already known to us. Thus from the very numerous examples of this passage, we have an opportunity of observing all the variations it undergoes either from carelessness of the sculptor, from grammatical license, or from mistakes of the copyist. The most usual reading of the text, and the equivalent according to my alphabet, are as follows :

ॐॐ. ॐॐ ॐॐ ॐॐ ॐॐ ॐॐ ॐॐ ॐॐ

*Devánamapiya piyadasi lāja hevam ahá.*

Here we perceive at once that the language is the same as was observed on the *Bhilsa* fragments,—not Sanskrit, but the vernacular modification of it, which has been so fortunately preserved for us in the *Páli* scriptures of *Ceylon* and *Ava*. *Devánam piya* (oftener *piye*) *piyadasi lāja*, is precisely the Sanskrit, देवानां प्रिय प्रियदर्शि राजा, ‘the lovely *rāja Devánampriya* ;’ or, with equal propriety, ‘the beloved of the gods king *PIYADASSI* ;’ for either or both, may be the prince’s name. *Hevam ahá*, (or rather *evam ahá* for the *h* belongs to the word *lāja*.) I recognized at once as an old friend in the *Páli* version of the Buddhist couplet *ye dhamma*, &c. so thoroughly investigated in the *Journal* for March, 1835 : *evam áha*, ‘thus spake.’

Many of the repetitions of this initial sentence abound in trifling errors, especially in the vowel marks, and in the letters of nearly similar form, as *p* and *h*. These it is not worth while to notice, except as a caution against too implicitly following the text in other places, where such slight alterations will restore intelligibility. But RATNA PAULA the *Páli* scholar, whom I immediately invited to assist me in reading the inscription, could critically take objections to other inaccuracies which were repeated in every instance of the pillar text. Thus the double *s* was wanting in *dasi* ; the nominative *lāja* should be written *rājā* ; *hevam*, *evam* ; and *ahá*, *áha*. Satisfied that these were but the licenses of a loose vernacular orthography, as particularly evinced by the interchange of the liquids *l* and *r*, I was little abashed in finding the same errors on the *Bakra* and *Betiah* láts, and even on the *Cuttack* cave inscription :—and it was with a degree of surprise and joy proportionate to the absence of expectation, that on looking over the *Girnar* version, I found all three of the grammatical errors removed ! The *Girnar* text is thus conceived :









In all the Hindu genealogical tables with which I am acquainted, no prince can be discovered possessing this very remarkable name. If there ever reigned such a monarch in India, his memory must have been swept away with every other record of the Buddhist dynasties we know to have ruled in India unrecorded by fame: but if any explanation can be afforded short of supposing such an entire obliteration, and if it can be supported, moreover, by collateral facts, we are bound to give it a preference rather than make darkness more obscure by multiplying imaginary existences.

Such explanation can be satisfactorily supplied from the annals of a neighbouring country, and this is the third occasion in which we have been indebted to them for the elucidation of obscure occurrences in India Proper. In Mr. TURNOUR's epitome of Ceylonese History, then, we are presented once, and once only, with the name of a king, *Devenipeatissa*, as nearly identical with ours as possible, (especially the last reading of the name,) and bearing, as RATNA PAULA informs me, precisely the same derivation.

DEVENI PEATISSA succeeded his father on the throne of *Ceylon* in the year of Buddha 236, or B. C. 307. One of his first acts is thus related by Mr. TURNOUR:—

“He induced DHARMÁSOKÁ, a sovereign of the many kingdoms into which *Dambadiva* (*Jambudwipa*, or India) was divided, and whose capital was *Pattilipatta*, (*Patna*) to depute his son MIHINDU' and his daughter SANGAMITTÁ, with several other principal priests, to *Anúrādhapúra* for the purpose of introducing the religion of BUDDHA. They arrived in the year 237, the first of this reign and eighteenth of that of DHARMÁSOKÁ. They established Buddhism, propagating its doctrines orally. The *bo*-tree was brought and planted at *Anúrādhapúra* on the spot where the sacred trees of former BUDDHAS has' stood. The right jaw-bone of BUDDHA was obtained from SAKRAYA himself, and a cup full of other relics from DHARMÁSOKÁ. The king built the *vihare* and *dágoba* called *Tookpaaraamaya*, in which the jaw relic was deposited; sixty-eight rock temples with thirty-two priest's chambers on *Mihintallai*; the *Mahá vihare*, the *Issaramúni vihare*, the *Saita chaitya dágoba*, and the *Issa-ramaya dágoba* and *vihare*; and formed the *Issa vèva* tank. ANULÁ, the principal queen, and many inferior wives of the king, assumed priesthood\*.”

The age of the great ASOKÁ, the third or fourth in descent from CHANDRAGUPTA, is one of the well known epochs of the promulgation of the Buddhist faith. It was also the most flourishing period of the Ceylonese sovereignty then enriched by a commerce which has in subsequent ages gradually passed into other channels. The monu-

\* TURNOUR's Epitome of Ceylonese History, Ceylon Almanac, 1833.



The contents of the *dharmalipi* itself I must reserve for further examination with the aid of those who are more competent to analyze the peculiarities of its phraseology. From the cursory view I have taken of it with RATNA PAULA, I may in some measure meet the curiosity of the reader's inquiries, by stating that it treats of the fruits of virtue and vice—that it points out what animals are to be cherished and what are not proper for food—what days, of the lunar month, are to be esteemed holy, &c.; with much about the increase of virtue, but no mention of the name of BUDDHA, SHAKYA, or GAUTAMA—nor of any member of the Hindu Pantheon. It is, however, quite impossible to say as yet what are the contents of this genuine relic of antiquity,—perchance a much more genuine relic of the Indian reformer than any of the bones, teeth or hair of this sacred personage that have been preserved in golden caskets or buried under stone pyramids in various spots! But its chief recommendation is the philological value it possesses, of higher authority even than all the books of *Nípal* or *Ceylon*, in determining the knotty dispute as to the language in which the reformed religion of SHAKYA was preached and spread so effectually among the people. It is now evident that, as with the *Kabírpantís*, the *Dadupantís*, the *Sikhs*, the *Rámsandhís*, and all the sects who have appealed to the common sense of the people against the learning and priestcraft of the schools, the language of the appeal employed by the disciples of SHAKYA was the vernacular idiom of the day.

A few words, in conclusion regarding the alphabet, of which I have had a fount prepared while this article was setting up for press.

There is a primitive simplicity in the form of every letter, which stamps it at once as the original type whereon the more complicated structure of the Sanskrit has been founded. If carefully analyzed, each member of the alphabet will be found to contain the element of the corresponding member, not only of the Deva-nágarí, but of the Canouj, the Páli, the Tibetan, the Hala Canara, and of all the derivatives from the Sanskrit stock.

But this not all: simplification may be carried much farther by due attention to the structure of the alphabet, as it existed even at this early stage, and the genius of its construction, *ab initio*, may in some measure be recognized and appreciated.

First, the aspirated letters appear to have been formed in most cases by doubling the simple characters; thus,  $\text{ᳵ}$  *chh* is the double of  $\text{᳚}$  *ch*;  $\text{ᳶ}$  *th*, is the double of  $\text{᳚}$  *t*;  $\text{᳷}$  *dh*, is the half of this; and  $\text{᳸}$  *th*, is the same character with a dot as a distinguishing mark: (this may account for the constant interchange of the  $\text{᳚}$ ,  $\text{ᳶ}$ ,  $\text{᳷}$ , and  $\text{᳸}$ , in



the inscriptions.) Again; ८ *dh*, is only the letter ८ produced from below—if doubled it would have been confounded with another letter, (the ८.) The aspirated *p* ७, is merely the ७ *p*, with a slight mark, sometimes put on the outside either right or left, but I cannot yet affirm that this mark may not merely denote a duplication of the letter rather than an aspiration—if indeed the terms were not originally equivalent; for we have just seen the *doubling* of the letter made to denote its *aspiration*.

The *kh* seems formed from the *g* rather than the *k*:—the *gh* and *jh* are missing as in Tibetan, and appear to be supplied by *g* and *chh* respectively. *bh* is anomalous, or it has been formed from the ५ by adding a downward stroke.

Again; there is a remarkable analogy of form in the semivowels *r*, *r*, ७, ७, ७, ७, which tends to prove their having been framed on a consistent principle:—the first *r* hardly ever occurs in the *Delhi* inscription, but it is common in that from *Girnar*. The ७, is but the ७ reversed: the *ri* so peculiar to the Sanskrit alphabet is formed by adding the vowel *i* to the *r* thus, ८.

As far as is yet known, there are only one *n*\*, and one *s*: the nasals and sibilants had not therefore been yet separated into classes; for the written *Páli* of 200 years later possesses at least the various *n*'s, though it has but one *s*.

The four vowels, initials, have been discovered ॡ, ॢ, ॣ, ।; *a*, *i*, *e*, *u*. The second seems to be the skeleton of the third, as if denoting the smallest possible vocal sound. Of the medial vowels it is needless to speak, as their agreement in system with the old *Nágarí* was long since pointed out. The two long vowels *i* and *ú*, are produced by doubling the short symbols. The *visarga* is of doubtful occurrence, but the *anuswara* is constantly employed; and when before *m*, as in ॣ, *dhmma*, it is equivalent to the duplication employed in the more modern *Páli* writing. The following, then, is our alphabet, arranged in the ordinary manner.

|                            |         |                       |             |
|----------------------------|---------|-----------------------|-------------|
| <i>Gutturals.</i>          | ॡ ॢ ॣ । | <i>k kh g gh ng</i>   | क ख ग घ ङ   |
| <i>Palatials.</i>          | ॥ ० ॥ ० | <i>ch chh j jh ny</i> | च छ ज झ ञ   |
| <i>Cerebrals.</i>          | ॢ ॣ । ॥ | <i>t th d dh n</i>    | ट ठ ड ढ ण   |
| <i>Dentals.</i>            | ॡ ॢ ॣ । | <i>t th d dh n</i>    | त थ द ध न   |
| <i>Labials.</i>            | ॢ ॣ । ॥ | <i>p ph b bh m</i>    | प फ ब भ म   |
| <i>Semivowels, &amp;c.</i> | ॢ ॣ । ॥ | <i>y r l v s h</i>    | य र ल व स ह |
| <i>Vowels.</i>             | ॡ ॢ ॣ । | <i>a i e u ri</i>     | अ इ ए उ ऋ   |

\* I think the *Girnar* and *Ceylon* inscriptions will be found to have the other nasals made by modification of the primary ॢ. There are other letters in these texts not found in the *Uts* of this side of India.



We might perhaps on contemplation of these forms go yet farther into speculation on their origin. Thus the *g* may be supposed to be formed of the two strokes of the *k*, differently disposed: the *j*, of the two half curves of the *ch* superposed: the two *d*'s\* are the same letter turned right and left respectively; and this principle, it may be remarked, is to be met with in other scions of the Indian alphabet. Thus in the Tibetan the *z* ཨ, a sound unknown to the Sanskrit, is made by inverting the *j* ཇ; the cerebral *ṇ* ཎ, by inverting the dental *ṇ*:—and the cerebral *t*, *ṭh*, or *ṭ*, ཐ, by inversion of the dental *t*, *ṭh*, ཏ, ཐ.

The analogy between the *ç* and *λ* is not so great in this alphabet as in what we have imagined to be its successor, in which the essential part of the *t*, (T) is the *ç* placed downwards, ∩. In the same manner the connection of the labials, *p* and *b*, is more visible in the old Ceylonese, the Canoujī, and even the Tibetan alphabets; the *b* བ, being merely the *p* ཕ, closed at the top: and in square Pālī [𑀧] and [𑀨].

Thus when we come to examine the matter critically, we are insensibly led to the reduction of the written characters to a comparatively small number of elements, as †, ∩, (, †, ⊥, ∪, ∞, †, ∂ and ∂; besides the vowels H, D, L. Or perhaps, in lieu of this arrangement, it may be preferable to adopt one element as representative of each of the seven classes of letters. We shall thus come to the very position long ago advanced by JAMBULUS the traveller.

JAMBULUS was antecedent, says Dr. VINCENT, to DIODÔRUS; and DIODÔRUS was contemporary with AUGUSTUS. He made, or pretended to have made, a voyage to *Ceylon*, and to have lived there seven years. Nine facts mentioned by him as characteristic of the people of that country, though doubted much in former days, have been confirmed by later experience: a tenth fact the learned author of the *Periplus* was obliged to leave for future inquiry,—namely, “whether the particulars of the alphabet of *Ceylon* may not have some *allusion to truth*: for he says, ‘the characters are originally only seven, but by four varying forms or combinations they become twenty-eight†.’ ”

It would be difficult to describe the conditions of the Indian alphabetical system more accurately than JAMBULUS has done in this short summary, which proves to be not only true in the general sense, of the classification of the letters, but exact as to the origin and forma-

\* It is worth observation that the dental *d* of the inscriptions corresponds in form to the modern cerebral, and vice versâ.

† VINCENT'S *Periplus* of the *Erythrean Sea*.

tion of the symbols. As regards the discussion of the edict of DEVĀ-NAMPIYATISSA, the testimony of JAMBULUS is invaluable, because it proves that written characters,—our written characters, were then in use, (notwithstanding the Buddhist *books* were not made up till two centuries later :) and it establishes the credit of a much vituperated individual, who has been so lightly spoken of, that WILFORD endeavours to identify him with Sindbad the sailor and other equally marvellous travellers !

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III.—*Notice of a Colossal Alto-Relievo, known by the name of Mata Kooñr, situated near Kussia Tannah, in Pergunnah Sidowa, Eastern Division of Gorakhpur District. By D. LISTON, Esq.*

Should a traveller happen to encamp at *Kussia*, a village situated about five kos from the *Chapra* boundary in the *Gorakhpur* district and on the road joining the two stations, it may so happen that his eye may alight on a pyramidal-looking mound of bricks about half a mile S. W. of the *serai*, over which spreads a magnificent banyan tree. Should he be of an inquisitive turn, his natural inquiries will be, what is it, and who has the fame of being its builder ? He will be informed that it once belonged to *Mata Kooñr*\* ; a somewhat less ruined brick pyramid with other brick mounds, about three quarters of a mile to the west of the object that first caught his observation, will probably be pointed out as *Mata Kooñr's* fort ; and if it should be observed that our traveller's curiosity is thus excited, he will be told that *Mata Kooñr* himself lies petrified at but a short distance from his former place of abode. A walk of about a couple of furlongs from the ruins, called the fort, will bring our traveller to the side of a colossal *alto-relievo* of very respectable execution, surrounded by much carved work, many of the figures of which are well designed and cut, though others of them are of an exaggerated and outré character ; but the features of almost all the images, as well as those of the principal idol, he will find have been destroyed with an unsparing hand, and with a care worthy of a better object.

Not only have the countenances of the figures been defaced, but an inscription, of which I send you the remaining lines as correctly as I can copy them, seems at the same time to have been erased, or ground out, the bigotry which prompted the one deed having doubtless also instigated to the commission of the other more irreparable and lamentable outrage.

\* *Mrita Kumára*, the dead *kumára* (god of war).—ED.

The inscription, of which No. 1 forms the remaining portion of the two first and only lines left, seems to have occupied the whole of what I may denominate the shield, if we consider the surrounding carving as emblazonry, which it much resembles. Some additional writing has also existed on each side of this scroll or shield on a sort of cornice, but that on the left hand of the figure has been so completely obliterated that we can only now venture to assert that there has been writing. Of the remains on the other side the letters given in No. 2 may be considered as a careful attempt at a copy.

*Mata Kooñr* is an object of worship in this vicinity, and that his fame extends into neighbouring districts I had a proof in a pilgrim from *Bettiah* pouring a vial of *gangotri* water on his sacred head whilst I was engaged with the sketch, of which I enclose a copy. The head, too, bears marks of being periodically anointed by a serving brahmin with *ghee*.

The enclosed sketch is to be considered as a plan of the design, and was taken from actual measurement. It struck me as rather remarkable in taking these measurements, that the results were generally in complete inches and almost never in fractions of that unit.

The countenance is that of a young man : the chin well turned, the forehead out of proportion, large. The appearance of the head seems to have been given by the hair having been twisted into pyramidal spirals.

*Mata Kooñr* is supposed to be a divinity of considerable power. Some years ago a *lohar* cut a piece from his left arm for the purpose of making a whet-stone ; which sacrilege occasioned the death of himself and entire family—it is said by disease.

Tradition relates that *Mata Kooñr* on the arrival of a Musulman army to attack his fort, feeling himself unable to cope with the force arrayed against him, caused his family and dependants to descend into a well, and he himself having become a stone, lay down on the mouth of it in order to conceal it from his enemy, and to ensure that no disgrace should befall the objects of his affection. A few years ago a gentleman, (name not now remembered,) caused the stone to be removed from its site in order to ascertain whether it covered a well or no, but none was found : the stone or pieces (for the stone has split from end to end nearly in the middle) were not put back in their original position ;—a dry season followed, and the cultivators of the neighbouring villages deeming that this was occasioned by the wrath of *Mata Kooñr*, came in a body and laid him again in the position which he had been known to occupy for many preceding generations.

The stone is apparently a black clay-slate.

I may mention that the appearance of the petals of the flower on the sole of the fragment of the left foot (for one foot and one hand are mutilated) would almost induce a belief that the statue was not quite finished when subjected to the ruthless hand of the destroyer. The other parts of the sculpture give an idea of its having been completed and finished with much care. The two figures of the eight-armed goddess in particular seem to me very well designed and executed.

The group outside what may be termed the frame of the principal figure consists of two stout male personages having each at his left hand a figure of the same sex, but of not more than half the height. The form next *Mata Kooñr* seems of more than Herculean proportions, and has apparently a flame or a glory about his head. His left hand rests on the head of a goat, I think, without horns and with pendent ears. The less robust figure has a disc with eight petals in each of his hands, which are held up so that the discs appear over his shoulders. He seems dressed in short drawers and short boots, whilst the apparel of his stouter companion more resembles that usually worn in the country.

The three aerial figures waving necklaces (?) over the eight-armed goddess, occupy rather more space on the stone than they appear to do in the sketch.

The waved line in the cornice over the head of *Mata Kooñr* is in the original an ornamental carving.

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[NOTE.—We have delayed the publication of this notice, with the intention of lithographing the sketch; but although sufficient to shew that the image is one of *BUDDHA*, surrounded with the smaller compartments descriptive of various acts of his life, surmounted also above by angels and gods, and below supported by the *sinha* and elephant, it is not distinct enough for the pencil. The inscriptions also are far too much abraded to be legible—but they probably contain nothing more than the ordinary couplet. The Buddhist monument to which the image belonged was probably connected with the *lât* in the same district described by Mr. HODGSON in the Journal of the Asiatic Society, vol. III. page 482. The name of that *lât* situated between the town of *Bettiah* and the *Gandak* is *Mathia*, evidently the patronymic of *Mata* or *Matha*; *Kooñr*, or *Kunwar*, is a corruption of *Kumára*, the youthful, or the god of war:—or it may be derived from his adventure in the well, *kuñwa*. *Mata Kumára* might also be interpreted, ‘the defunct *Kumára*,’ but in any case the vulgar appellation has nothing to do with the original intention of the image.—ED.]



IV.—*Translation of one of the Granthas, or sacred books, of the Dadupanthi Sect.* By Lieut. G. R. SIDDONS, 1st Light Cav., second in command 3rd Local Horse, Neemuch.

We cannot preface Lieut. SIDDON'S specimen of the contents of the *Dadupanthi* Manual better than by extracting Professor WILSON'S account of this curious sect of anti-idolatrists, from the sixteenth volume of the *Asiatic Researches*. Dr. WILSON had intended to have given a translation of a few passages, but his manuscript was unfortunately mislaid. His notice of the sect was chiefly obtained from Lieut.-Col. SMITH, and partly from verbal information at *Benares* where the elder branch of the same dissenters, the *Kabirpanthis*, have a principal establishment. Lieut. SIDDONS has enjoyed the advantage of collecting his materials at the head-quarters of the sect.

“The *Dadupanthi* is one of the indirect ramifications of the *Rámānandi* stock, and is always included amongst the Vishnava schisms: its founder is said to have been a pupil of one of the *Kabirpanthi* teachers, and to be the fifth in descent from RÁMÁNAND; viz. 1, *Kabir*; 2, *Kamál*; 3, *Jamál*; 4, *Bimal*; 5, *Buddhan*; 6, *Dadu*. The worship is addressed to RÁMA, but it is restricted to the *japa*, or repetition of his name, and the RÁMA intended is the deity as negatively described in the *Vedánta* theology: temples and images are prohibited.

“DADU was a cotton-cleaner by profession: he was born at *Ahmedabad*, but in his twelfth year removed to *Sambher* in *Ajmer*: he thence travelled to *Kalyánpur*, and next removed to *Naraina*, in his thirty-seventh year, a place four kos from *Sambher*, and twenty from *Jaypur*. When here he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to *Bahe-rana* mountain, five kos from *Naraina*; where after some time he disappeared, and no traces of him could be found. His followers believed he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of AKBER'S reign, or in the beginning of that of JEANGIR. The followers of DADU wear no peculiar frontal mark nor *málá*, but carry a rosary, and are further distinguished by a peculiar sort of cap,—a round white cap according to some, but according to others one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

“The *Dadupanthis* are of three classes: the *Viraktas*, who are religious characters, who go bare-headed, and have but one garment and one water-pot. The *Nágas* who carry arms, which they are willing to exercise for hire, and amongst the Hindu princes they have been



considered as good soldiers. The third class is that of the *Bister-dhāris*, who follow the occupations of ordinary life. A farther subdivision exists in this sect, and the chief branches again form fifty-two divisions, or *thambas*, the peculiarities of which have not been ascertained. The *Dadupanthis* burn their dead at dawn, but their religious members not unfrequently enjoin that their bodies after death shall be thrown into some field or some wilderness, to be devoured by the beasts and birds of prey; as they say, that in a funeral pile insect life is apt to be destroyed.

"The *Dadupanthis* are said to be very numerous in *Mārwar* and *Ajmer*: of the *Nōga* class alone the *rāja* of *Jaypur* is reported to entertain as soldiers more than 10,000. The chief place of worship is at *Naraina*, where the bed of *DADU*, and the collection of the texts of the sect are preserved and worshipped. A small building on the hill marks the place of his disappearance. A *mēla* or fair is held annually from the day of new moon to that of full moon in *Phālgun*, (February-March,) at *Naraina*. The tenets of the sect are contained in several *Bhāshā* works, in which it is said a vast number of passages from the *Kabir* writings are inserted, and the general character of which is certainly of a similar nature. The *Dadupanthis* maintain a friendly intercourse with the followers of *KABIR* and are frequent visitors at the *Chaura*, (at *Benares*.)"

बिसासका अङ्क ।

दादू सहजै होइग जेकुइदचियाराम । काहेकौं कलपैमरे दुषीहोइव काम । १ ।  
सांईकियासुवै रछा जेकुइकरै सुहोइ । करताकरैसहोतहै काहे कलपैकोइ । २ ।  
दादाकहेजेतैकियासुवैरछा जेतूं करै सुहोइ । करणकरांवणएकतूं दूजानां हीं  
कोइ । ३ ।

सांई हमारा सांइयां जेसवकापूर्णहार । दादूजीवनमरणका जाकेहाथिबिचार । ४ ।  
दादूसर्गभवनपातालमध्य आदिअन्तसवदृष्टि । सिरजिसवनिर्कौंदतहै सांई हमारा  
इष्ट । ५ ।

करणहारकरतापुषष हमकै कैसी चीत । सवकाहकीकरतहै सोदादूकामीत । ६ ।  
दादू मनसा वाचा कर्मना । साहिवकावेसास । सेवकसिरजनहारका करै कानको  
आस । ७ ।

स्मरणस्मरमनआवैजीवकौं अणकिया सब हाइ । दादूसारगमिहरका बिरलाबूझै  
कोइ । ८ ।

दादू उदिमऔगुणकोनहीं जेकरिजाणैकोइ । उदिममैअनन्दहै जसाईसेतीहाइ ८  
 पूरणहारापूरसी जौचितरहसीठांउं । अन्नरथैहरिउमगसीठक लजिरन्नरराम । १०।  
 पूरिक्पूरापासिहै नाहीदूरीगवार । सबजानतहैवावरे देवेकौंऊसियार । ११।  
 दादूचिन्नारामकौं संघयसबजानैं । दादूरामसभालिये चिन्ताजिनिआनैं । १२।  
 दादूचिन्ताकियांकुइ नहीं चिन्ताजोवकौषाइ । ऋणंथासोहैरह्याजानाहैसोजाइ । १३  
 दादूजिनिपडचायाप्राणकौं उदरउईमुषिषोर । जठरअग्निमैराषियाकोमलकाया  
 शरीर । १४।

सोसंघयसंगो संगिरहै विकटघाटयठभोर । सोसाईखंगहगहीं जिनिभूलैमनवीर । १५।  
 गाबंदके गुणचीतिकरि नैननैनपगसीस । जिनिमुषदिआ कांनकरप्राणनाथजगदीश ।  
 तनमनसैजमुवारिसव राषेबिसवावीस । सोसाहिवसुमरैनहीं दादूमांनिहदीस । १७  
 दादूसो साहिवजिनिबोसरै जिनिघटदीयाजीव । गर्भवासमैराषिया पालैपोषैपीव ।  
 हिरदैरामसभालिल मनराषैवेसास । दादूसंघयसाईयां सवकीपुर्खास । १८।  
 दादूराजिकरिजकलिंघेपडा देवैहाथैहाथ । पूरिक्पूरापासिहैसदा हमारे साथ ।  
 दादूसाईसबनिकौं सेवगहैसुपदेइ । अयागूढमतजिजीवकी तौभीनाव न लेइ । २१।  
 दादूसिरजनहारासवनिका अैसाहै संघय । सोईसेवगहैरह्याजहंसकलपसारैहाथ ।  
 २२।

धनिधनिसाहिवतूवडा कौनअनूपमरीन । सकललोकसिरिसाईयां व्हेकरिरह्याअ  
 नीत । २३।  
 दादूऋवलहारीसुरतिकी सवकीकरैसभाप्र । कीडीकुङ्गरपलकमै करताहैप्रतिपाल ।  
 दादू ब्राजनभोजनसहजमै संईयांदेइ सुलेइ । तातैअधिकाऔरकुइ सोतूकांइ  
 करइ । २५।

दादूटूकासहजका सनौषीजनषाइ । मृतकभोजनगुरमुष । काहेकलपैजाई । २६।  
 परमेश्वरकेभावका एककणकाषाइ । दादूजेतापापया धर्मकर्म सबजाई । २७।  
 दादूकौनपकावै कौनपीसै । जहांतहांसीधाहीदीसै । २८।  
 दादूभाडादेहका तेतासहजिनिचार । जेताहरिविचिअन्नरातेतासबैनिवार । २९।  
 दादूजलदलारामका हमलेवेंप्रसाद । संसारकासमभैनहीं अबिगतभावअग्राध । ३०।  
 दादूजकुइषुसीपुदाइकी होवेंगासाई । पचिपचिकोईजिनिमरै सुणलिजैलोई । ३१।  
 दादूबूटपुदाईकहींकोनाहीं फिरिहैपिरथीसारी । दूजादहयिदूरिकरिवैरे साधु  
 सबविचारो । ३२।

दादूबिनारामकहीं फिरिहैपिरथीसारी । दूजादहनिदूरिकरिवैरे सुनियहसाधु  
 सन्दशा । ३३।

दादूसिदकसबूरीसाचगहि सावतिरापिअकीन। साहिबसौंदिललाइरह मुरदाहो  
दमसकीन। ३४।

दादूअणबंछाटूकाषातहैं मरमहिलागामन। नांवनिरंजनलेतहैं यैनिर्मलसाधुजन।  
अणबंछाअगैपडै पीछे लेइ उठाइ। दादूकेसिरिदोसपह्र जेकुहरांमरजाइ। ३६।  
अणबंछाअगैपडै पखाबिचारिरुषाइ। दादूफिरैनतोडतातर वरताकिनजाइ।  
अणबंछीअजगैवकी राजीगगनगरास। दादूसनिकरिलीजियेसोजाईकेपास। ३८।  
मोठेकासबमोठालागै भावैविषभरिदेइ। दादूकडुवानांकहैअमृत करिकरिले। ३९।  
विपतिभलीहरिनामसैं कायाकसौटी टुष। रांसविनांकिसकामका दादूसंपतिसुष।  
दादूएकविसांसविन जियरांडांवांजोल। निकटनिधिदुषपाईए चिंतामणीअमोल  
। ४१।

दादूविनबेसासोजीयरा चखलनांहींठैर। निहचैनिहचखलनारहै कछूऔरकीऔर।  
४२।

दादूहंणायामोहैरह्या जिनिबांकेसुषदुष। सुप्रमाणेदूषआइसी पैपीयनबिसारीमुष।  
दादूहंणायामोहैरह्याखर्गनबाज्जीधाइ। नर्ककन्हेंथीनाउरी ऊवासहोसीआइ। ४४।  
दादूहंणायामोहैरह्या जेकुहकीयापीव। पलबघैनहिनघटै औसीजांणीजीव। ४५।  
दादूहंणायामोहैरह्या औरनहोवैआइ। लेनाथामोलेरहै चोरनलीयाजाइ। ४६।  
जूरचियात्यूहोईगा काहेकौसिरिले। साहिबउपरिराषिये देपितमासाए। ४७।  
ज्यूजाणैत्यूराषियै तुमसिरिडालीराइ। दूजाकोदेषैनहींदादूअनतनजीइ। ४८।  
ज्यूतुम्हभावैत्यूषसी हमराजी उसबात। दादूकेदिलसिदकसौंभावैदिनकौरात। ४९।  
दादूकरणाहारजेकुहकिया सोबुरानकहनाजाइ। सोइमेवगसंतजन रहिबारांस  
रजाइ। ५०।

दादूकरताहमनही करताऔरैकोइ। करताहैसोकैरैगा तूंजिनिकरताहोइ। ५१।  
कासोतजिमगहरगया कबीरभरोसैराम। सैदेहोसाईमिल्यादादूपूरेकाम। ५२।  
दादूराजीरामहै राजिकरिजकहमार। दादूउसप्रसादसौंपोष्या सबपरिवार। ५३।  
पंचसंतोसेएकसैं मनमतिवालासांहि। दादूभागीभूषसब दूजा भावैनांहि। ५४।  
एकमेरकाढामडा क्यूहींभ खानजाइ। भूषनभागीजीवकीदादूके ताषाइ। ५५।  
दादूसाहिबमेरेकपडे साहिबमंराषाण। साहिबसिरकाताजहै पाहिबपिण्डपराण।  
दादूईश्वरजीवकी नितिकरै प्रतिपाल। अंबाज्यूपौषेसदा मतिदुषपावैबाल। ५७।  
साईसतसन्तोषदे भांवभगतिवेसास। सिदकसबूरीपाचदे मंगैदादूदास। ५८।

विश्वासकोअहंसपूर्ण।

*Translation of the chapter on Faith.*

1. Whatever RA'M willeth, that, without the least difficulty, shall be ; why, therefore, do ye kill yourselves with grief, when grief can avail you nothing ?

2. Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh,—then why do any of ye afflict yourselves ?

3. DADU sayeth, Thou, oh God ! art the author of all things which have been made, and from thee will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other but thee.

4. He is my God, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my God, who created heaven, earth, hell, and the intermediate space ; who is the beginning and end of all creation ; and who provideth for all.

6. I believe that God made man, and that he maketh every thing. He is my friend.

7. Let faith in God characterize all your thoughts, words, and actions. He who serveth God, places confidence in nothing else.

8. If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of God are few !

9. He who understandeth how to render his calling sinless, shall be happy in that calling, provided he be with God.

10. If he that perfecteth mankind, occupy a place in your hearts, you will experience his happiness inwardly. RA'M is in every thing ; RA'M is eternal.

11. Oh foolish one ! God is not far from you. He is near you. You are ignorant, but he knoweth every thing, and is careful in bestowing.

12. Consideration and power belong to God, who is omniscient. Strive to preserve God, and give heed to nothing else.

13. Care can avail nothing ; it devoureth life : for those things have existed which were ordained, those things shall happen which God shall direct.

14. He who causeth the production of all living things, giveth to their mouths milk, whilst yet in the stomach. They are placed amidst the fires of the belly : nevertheless they remain unscorched.

15. Oh forget not, my brother, that God's power is always with you. There is a formidable pass within you, and crowds of evil passions flock to it : therefore comprehend God.

16. Commend the qualities which God possesseth. He gave you eyes, speech, head, feet, mouth, ears, and hands. He is the lord of life and of the world.



17. Ye forget God, who was indefatigable in forming every thing, and who keepeth every thing in order; ye destroy his doctrines. Remember God, for he endued your body with life: remember that beloved one, who placed you in the womb, reared and nourished you.

18. Preserve God in your hearts, and put faith into your minds, so that by God's power your expectations may be realized.

19. He taketh food and employment, and distributeth them. God is near; he is always with me.

20. In order that he may diffuse happiness, God becometh subservient to all; and although the knowledge of this is in the hearts of the foolish, yet will they not praise his name.

21. Although the people every where stretch out their hands to God; although his power is so extensive, yet is he sometimes subservient to all.

22. Oh God, thou art as it were exceeding riches; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

23. DADU sayeth, I will become the sacrifice of the Godhead; of him who supporteth every thing; of him who is able, in one moment, to rear every description of animal, from a worm even to an elephant.

24. Take such food and raiment as it may please God to provide you with. You require naught besides.

25. Those men who are contented, eat of the morsel which is from God. Oh disciple! why do you wish for other food, which resembles carrion?

26. He that partaketh of but one grain of the love of God, shall be released from the sinfulness of all his doubts and actions. Who need cook, or who need grind? Wherever ye cast your eyes, ye may see provisions.

27. Meditate on the nature of your bodies, which resemble earthen vessels; and put every thing away from them, which is not allied to God.

28. DADU sayeth, I take for my spiritual food, the water and the leaf of RA'M. For the world I care not, but God's love is unfathomable.

29. Whatever is the will of God, will assuredly happen; therefore do not destroy yourselves by anxiety, but listen.

30. What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God? oh foolish one! righteous men who have meditated on this subject, advise you to abandon all things but God, since all other things are affliction.

31. It will be impossible for you to profit any thing, if you are not with God, even if you were to wander from country to country; therefore, oh ignorant, abandon all other things, for they are affliction, and listen to the voice of the holy.

32. Accept with patience the offering of truth, believing it to be true; fix your heart on God, and be humble as though you were dead.

33. He who meditateth on the wisdom which is concealed, eateth his morsel and is without desires. The holy praise his name, who hath no illusion.



34. Have no desires, but accept what circumstances may bring before you ; because whatever God pleaseth to direct, can never be wrong.

35. Have no desires, but eat in faith and with meditation whatever chances to fall in your way. Go not about, tearing from the tree, which is invisible.

36. Have no desires, but take the food which chances to fall in your way, believing it to be correct, because it cometh from God ; as much as if it were a mouthful of atmosphere.

37. All things are exceeding sweet to those who love God ; they would never style them bitter, even if filled with poison ; on the contrary, they would accept them, as if they were ambrosia.

38. Adversity is good, if on account of God ; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

39. He that believeth not in the one God, hath an unsettled mind ; he will be in sorrow, though in the possession of riches : but God is without price.

40. The mind which hath not faith, is fickle and unsettled, because, not being fixed by any certainty, it changeth from one thing to another.

41. Whatever is to be, will be : therefore long not for grief nor for joy, because by seeking the one, you may find the other. Forget not to praise God.

42. Whatever is to be, will be : therefore neither wish for heaven nor be apprehensive on account of hell. Whatever was ordained, is.

43. Whatever is to be, will be ; and that which God hath ordained can neither be augmented nor decreased. Let your minds understand this.

44. Whatever is to be, will be ; and nothing else can happen. Accept that which is proper for you to receive, but nothing else.

45. Whatever God ordereth, shall happen, so why do ye vex yourselves ? Consider God as supreme over all ; he is the sight for you to behold.

46. DADU sayeth, Do unto me oh God ! as thou thinkest best—I am obedient to thee. My disciples ! behold no other God ; go no where but to him.

47. I am satisfied of this, that your happiness will be in proportion to your devotion. The heart of DADU worshippeth God night and day.

48. Condemn nothing which the creator hath made. Those are his holy servants who are satisfied with them.

49. We are not creators—the Creator is a distinct being ; he can make whatever he desireth, but we can make nothing.

50. KUBEERA left *Benares* and went to *Mughor* in search of God. RA'M met him without concealment, and his object was accomplished.

51. DADU sayeth, My earnings are God. He is my food and my supporter ; by his spiritual sustenance, have all my members been nourished.

52. The five elements of my existence are contented with one food ; my mind is intoxicated ; hunger leaveth him who worshippeth no other but God.

53. God is my clothing and my dwelling. He is my ruler, my body, and my soul.

54. God ever fostereth his creatures; even as a mother serveth her offspring, and keepeth it from harm.

55. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant DADU prayeth for true patience, and that he may be devoted to thee.

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V.—*Notice of new Sites of Fossil deposits in the Nerbudda Valley.* By  
Dr. G. G. SPILSBURY. Pl. XXX.

[In a letter to the Sec., see Proceedings As. Soc. for May, p. 321.]

The last presentation I made to the museum was part of the os innominatum of an elephant, which, judging by the size of the sockets, was supposed to be of larger dimensions than the animal whose bones were delineated in your August No. for 1834. The specimen was picked up on the hill close to *Jabalpur*, on the site first brought to notice by Captain SLEEMAN, and whose discovery has been the parent of the whole of my researches. This specimen was forwarded as being the first that appeared to me of definite form sufficient to identify the animal to which it belonged. Since this I have been over the hill several times, but with the exception of one vertebra of the same or similar sized animal, I have not been able to add more specimens of sufficient size or determinate form to my collection; though I doubt not the hill is most rich in fossil remains from the quantity of fragments of trees and bones strewed about. From a note of mine in December last you were made aware that I was following up my investigations at *Sagauni* on the *Omar Naddhi*. These have now led to the discovery of three new sites for the knowledge of which we are solely indebted to Major OUSELEY, the principal Assistant of the district, whose zeal in the prosecution of these most interesting discoveries, and kindness in aiding and facilitating their conveyance to me will, I have no doubt, be fully appreciated by the Society when the specimens are presented, and which I trust will be before the termination of March. I shall now proceed to give some description of the present dispatch, consigned to my friend Dr. Row's care, who will I know have much pleasure in forwarding them to you.

Seven of the specimens are from my old site of *Sagauni*, and as I before forwarded two femurs, the present must evidently have belonged to another animal of the same species. They consist of a sacrum, part of the os innominatum containing the socket, part of the os pubis,

the symphysis being very distinct\*, a femur (figs. 1, 2, see note) in two pieces and a tibia (figs. 3, 4) in as many. These constitute the packages from *Sagauni*, and you will doubtless immediately recognize the same formation and matrix as those first sent. Circumstances not allowing of my visiting the place in person, I requested Major OUSELEY, who was at that time at *Narsinghpur*, to visit the place and have a shaft cut from top to bottom. While so employed, being accompanied by numerous *patels* of the neighbourhood, one of them informed him that about two kos off, a giant's head was projecting from the bank near his village; and on visiting the place the splendid upper jaw, that is now presented†, was excavated and sent in. This also led to the discovery of the fossil Buffalo-head, (for I presume from the size and setting on of the horns, that there will be no doubt as to what animal it belongs,) together with four other fossil remains of animals which I shall leave to the cognoscent to class. I have still two specimens to forward, one a shoulder from *Sagauni*, the other a nearly complete elephant's head with exception of the lower jaw. This last was the result of native intelligence, Major OUSELEY being informed that close to *Rewanagar* was a giant's head, and that the place or ravine in which it was deposited obtained the name of the *Dona's khoh* from this circumstance. This, however, with the shoulder must await another opportunity, as they do not weigh less than five maunds, and the fragments now brought to your notice are not less than ten. Thus from Captain SLEEMAN's first discovery of a fossil deposit near *Jabalpur* valley, and a slight notice of that fact in your Journal, eleven sites (including *Jabalpur* and *Hoshingabád*) in the valley of the *Nerbudda* have been brought to the notice of those interested in geological pursuits, and with the valuable aid now afforded by my new coadjutor Major OUSELEY, I trust to add to the number.

In conclusion I beg to send a sketch, shewing the locale of the new sites.

NOTE.—The dimensions of the huge fossil humerus and cubitus, represented in the plate correspond so nearly with those of the femur formerly extracted by Dr. SPILSBURY from the same spot *Sagauni*, that we may safely allot them to the same animal, an elephant of certainly more than fifteen feet high: and indeed our museum will soon be able to put the animal together from the ponderous masses

\* These fragments put together are represented in Plate XXX. figs. 5, 6.—ED.

† A fine fossil, ferruginized—of a smaller size than the *Sagauni* elephant.—ED.

Nerbudda Fossil Elephant

fig. 1.

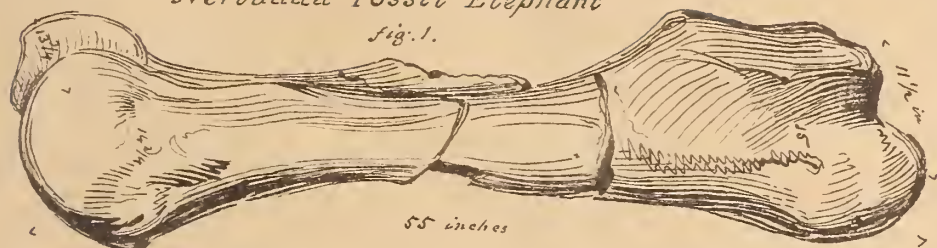


fig. 2.

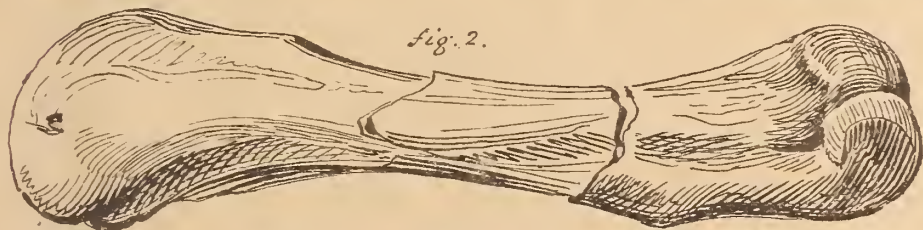


fig. 3.

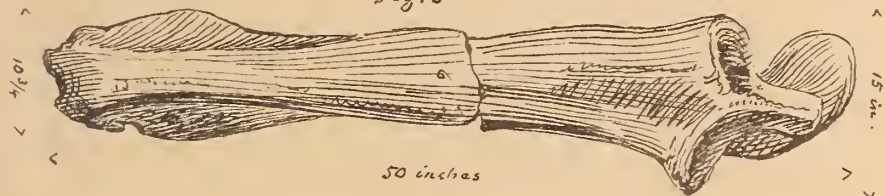


fig. 4.

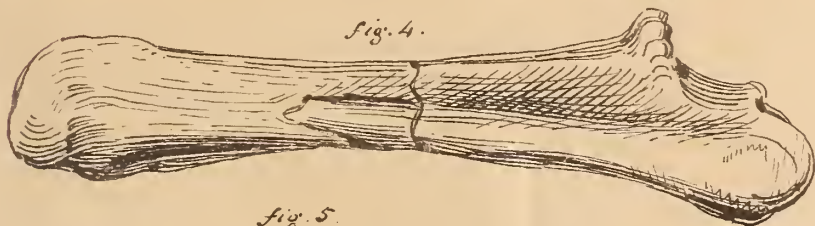
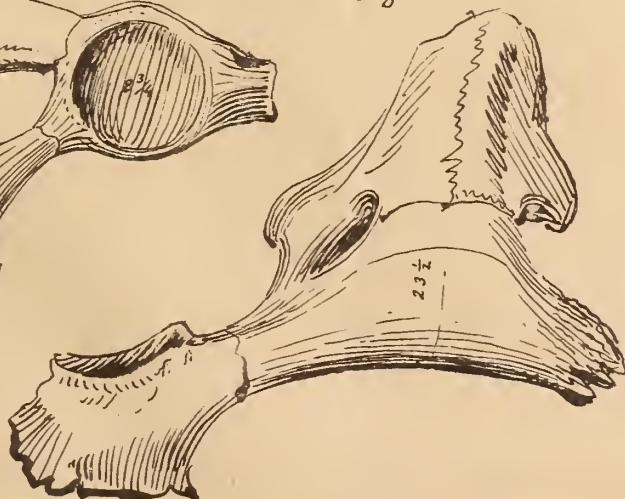


fig. 5.



fig. 6.







Dr. S. has, at great trouble and expense, conveyed across country from the *Nerbudda* to the *Ganges* for us. In the sketch of localities joined to his note, it becomes evident that the whole alluvium contains fossil remains; and we may confidently leave its exploration to the Doctor and his coadjutor Major OUSELEY. We might expatiate upon the gold medals awarded by the London Geological Society to MESSRS. CAUTLEY and FALCONER\* as a stimulus to our discoverers, but although it must be an encouragement to all to find their labors thus appreciated at home, we should blush to put such rewards in the scale against, or with, the disinterested love of science which has done so much alone. We would suggest to Dr. S. not to confine himself to gigantic specimens, but particularly to select from the mass of fragments, teeth of all sorts: hitherto we have only had the horse, the elephant, and the buffalo from *Jabalpur*, but doubtless there are as many other animals associated with these as at *Perim* and elsewhere. We have not time at present to lithograph the buffalo (an incontestable one it is) but we reserve it with the less regret because we are expecting a similar specimen from Mr. DAWE,—when all the heads can be arranged together for comparison.—ED.

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VI.—*New species of Scolopacidæ, Indian Snipes.*

By B. H. HODGSON, Esq.

In No. 32 of the *Gleanings in Science*, (the precursor of your Journal) for August, 1831, I gave a full and careful account of the Woodcock and of the several Snipes of *Nepál*. But as no technical names and characters were then affixed to these birds†, I may as well attempt to supply the deficiency for the benefit of *local inquirers*, who, I suspect, are hardly sufficiently alive to that legerdemain of the closet-naturalist, whereby they are cheated of the whole merit of their labours by him who does no more than annex a few words of doggerel Latin to the numerous facts painfully elaborated by costly and continuous attention. How long assiduous local research is to be deliberately deprived of those aids of library and museum which it ought to be the chief duty of learned Societies at home to furnish, I know not. But the candid will, in the meanwhile, make all

\* We hope these medals will not be so tardy of arrival as those voted to Captains BURNES and CONOLLY by the Paris Geographical Society which have not yet made their appearance.—ED.

† Those to whom it went, best know what is become of the paper I sent home, *with* these names and characters affixed.

allowances for the necessary errors cleaving to attempts at technical Zoology, in the want of such aids. Whilst the face of our land is darkened with skin-hunters, deputed by learned Societies to incumber science with ill-ascertained species, no English zoological association has a single travelling naturalist\* in India; nor has one such body yet sought to *invigorate local research*, numerous as now are the gentlemen in India with opportunities and inclination for observation such as need but the appropriate aid of those bodies to render the investigations of these gentlemen truly efficient towards all the higher ends which the Societies in question are constituted to forward!

## GRALLATORES.

## SCOLOPACIDÆ.

Genus SCOLOPAX, Auctorum.

Species, new? *Indicus*, nobis.

Structure typical: aspect of the European type: size less, 14 inches long by 24 between the wings, and 12 oz in weight: bill 3 inches: tail  $3\frac{1}{2}$ : wings about  $1\frac{1}{4}$  inch less than the tail: 1st quill longest: tertials about 1 inch less. Tarsus  $1\frac{3}{4}$ ; central toe  $1\frac{1}{2}$ , hind  $\frac{1}{2}$ †. Tail 12, soft, uniform.

*Remark.* Found everywhere, in the higher mountains of India. Colored like the European type, but asserted by competent judges to be less in size. The size and proportions given will determine this point. If *both* differ, the species must be distinct, and will form an interesting instance of geographical equivalency without specific identity—of which probably there are very many yet to be noted, especially among the *Raptors*, the waders, and the swimmers—migrating birds which have, it is true, a wide range, but very apparently (according to my experience), a *limited* one.

Genus GALLINAGO, Auctorum.

Species, new: *Nemoricola*, nobis.

Large dark wood-haunting snipe, with full soft bowed wings: shortish tail of 16 to 18 feathers, whereof the 8 or 10 laterals are somewhat narrowed and hardened: large blue legs and feet, and belly

\* The French, who are far quicker-witted than we Beotian islanders, have had two such agents in India ever since I came to it. But the travelling naturalist is in no condition to compete with the fixed local student, if the latter receive the obvious helps from home. For many years past we have had great and wealthy Zoological Societies in London, which, however, have not yet found out that the phænomena of animate nature must be observed where they exist!

† My method of measuring the tarsus and digits has been explained in the Indian Journal of Science, No. VIII. for November 1836.

entirely barred:  $12\frac{1}{2}$  inches long by 18 between the wings: bill  $2\frac{5}{8}$ , tail  $2\frac{1}{2}$ : tarsus  $1\frac{3}{4}$ : central toe  $1\frac{1}{8}$ : hind  $\frac{7}{8}$ : weight 7 oz.

*Remarks.* This interesting species forms by its size, its manners, and some points of its structure, a link between the genera *Scolopax* and *Gallinago*, but deviates from both towards *Rhynchoea*, by the feebleness of its soft, bowed and subgradated wings, which have the 2nd quill longest. I have set it down in my note book, as the type of a new genus or subgenus, under the style of *Nemoricola Nipalensis*, but I forbear, for the present, from so naming it. Its general structure is that of a snipe, but the bill is a woodcock's, and the legs and feet are larger than in *Gallinago*. It is shy, non-gregarious, avoids the open cultivated country, and is only found in the haunts of the woodcock, with this difference in its manners, as compared with those of *Scolopax*, that it is averse from the interior of woods. The wings are usually from  $\frac{3}{4}$  to 1 inch less than the tail, and the prime and tertial quills are equal. The tarsi differ from those of the common snipe in that the scales, postally, are broken on the mesial line, whereas they are entire in that bird.

2nd Species, new: *Solitaria*, nobis.

Large, pale, luteous-legged snipe, with small legs and feet, and tail consisting of 20 plumes, whereof the 10 laterals are hardened and narrow:  $12\frac{1}{2}$  inches long by 20 in expanse: bill  $2\frac{3}{4}$ : tail  $3\frac{1}{8}$ : tarsus  $1\frac{7}{8}$ : central toe  $1\frac{3}{8}$ : hind  $\frac{5}{8}$ : weight  $6\frac{1}{2}$  oz.

*Remarks.* The general structure of this bird is perfectly typical, (*Gallinago*), but it has shorter legs and feet than the ordinary snipe, from which it further differs by the division of the tarsal scales, on the postal aspect. This is a point of affinity with the last, with which our present species agrees very closely in manners; the two conducting one, without a sensible interval, from *Scolopax* to *Gallinago*. The trivial name refers to the habits of the species: but the term, in English, is usually applied by our sportsmen to the preceding bird which is found in the *Doons* and *Kaders* near the hills, whereas the present species never quits the hills. In our present subject the wing has all the strength and acumination so characteristic of most of its confamilars. The tail also is firm and of good length. The tail usually exceeds the wings by about half an inch, the tertials being scarcely so long as the primes.

3rd Species, *Biclavus*, nobis.

Common Indian field snipe, with the lining of the wings perfectly barred, and tail of 24 to 28 feathers, of which the 16 to 20 laterals

are narrowed almost to threads, and very rigid. 11 inches long by 17 wide, and 5 oz. in weight; bill  $2\frac{1}{2}$ : tail  $2\frac{1}{4}$ : tarsus  $1\frac{1}{2}$ : central toe  $1\frac{1}{4}$ , hind  $\frac{6}{8}$ .

4th Species, *Uniclavus*, nobis.

Common Indian field snipe, with the lining of the wings faintly barred, the bill long, and tail of 14 to 16 uniform plumes.  $11\frac{1}{2}$  inches long by 17 wide\*, and 5 ounces in weight: bill  $2\frac{3}{4}$ : tail  $2\frac{5}{8}$ : tarsus  $1\frac{1}{2}$ : central toe  $1\frac{1}{4}$ , hind  $\frac{6}{8}$ .

*Remarks.* The two last species are the ordinary snipes of the plains and hills: their general structure and aspect are quite typical, but their size is less than that of their European analogue. The differences noted in the two species are permanent, as I have proved by the examination of numberless specimens of both sexes, and in all stages of moult. Both the bill and the tail of *Uniclavus* are conspicuously longer than those of *Biclavus*. In characterising these four species of *Gallinago*, I have chosen purposely to rely on size, proportions, and the structure of the tail—points which I have no doubt will serve to fix my species without reference to colors, in relation to which it may be observed that the uniformity of aspect (except in our *Nemoricola*, which has the woodcock bars below) is calculated only to confuse those who are referred to it for specific differences. The expressions dark and pale, in the specific characters of *Nemoricola* and *Solitaria*, have careful reference to the average tone and intensity of color in the type of *Gallinago*.

In *Biclavus*, the wings are seldom so much as an inch short of the tail: whereas in *Uniclavus*, they are generally  $1\frac{1}{4}$  at least. This is caused by the superior length of the tail in the latter: for the wings of both are of equal size, and 5 inches long from the bend of the shoulder to the tip of the longest quill.

\* The Rev. R. EVEREST, in 1825, killed a bird of this species,  $12\frac{1}{2}$  inches long and 7 oz in weight!! But monsters are abnormal; and I take occasion to say that all my sizes, weights and proportions in this paper are mean maxima, deduced from numberless trials. I may add, that the sexual differences are purposely overlooked, having been found to be inappreciably small. The females, however, are the larger; and the males, the deeper toned in color.



VII.—*Proceedings of the Asiatic Society.**Wednesday Evening, the 5th July, 1837.*

The Hon'ble Sir EDWARD RYAN, President, in the chair.

Mr. J. MUIR, C. S., proposed by Captain CAUTLEY, seconded by the Secretary, at the last meeting, was elected a Member.

The Baron SCHILLING, of *Cronstadt*, was, upon the favorable report of the Committee of Papers, elected an Honorary Member.

RUSTAMJI' COWASJI', was proposed by Baboo RA'M COMAL SEN, seconded by Sir E. RYAN.

Baboo SUTT CHURN GHOSAL, proposed by the Secretary, seconded by Mr. HARE.

Captain BOGLE, proposed by Mr. WALTERS, seconded by Captain PEMBERTON.

Read a letter from Dr. J. SWINEY, acknowledging his election as a Member.

Read the following correspondence regarding the museum, consequent upon the resolution of the last meeting.

To the Right Honorable GEORGE, Lord AUCKLAND, &c. &c. &c.  
*Governor General of India in Council.*

MY LORD,

I have been requested by the Asiatic Society to become the organ of a respectful representation to your Lordship in Council on a topic of great importance to the interests of the Society, which was made the subject of a Resolution passed at a general meeting held on the 7th instant.

I have now accordingly the honor to submit a copy of that Resolution, and with every deference and respect to solicit for the prayer of it, the most favorable consideration of your Lordship's Government.

The Asiatic Society has been in existence for more than half a century. Founded by the illustrious Sir WILLIAM JONES, with the concurrence and support of the no less illustrious WARREN HASTINGS, it has uniformly enjoyed the countenance and protection of the high officers placed at the head of the Indian administration, many of whom have joined in its objects with more than the formal interest of nominal patrons, and have contributed individually to its records of literature, or to its collection of antiquities and of curious natural productions.

It would be quite superfluous to enumerate, in addressing the Society's official patron, the many eminent men whose names have adorned and still adorn its list of members, or to recal the services they have severally rendered to science and to literature; but it is by no means to these alone that the Institution owes its efficiency, its stability, and its reputation. Without the co-operation of the many, the talents and abstract studies of the few would have been comparatively ineffectual; and the learned world in many cases would have been deprived of the chief benefit of their studies and knowledge but for the combination which is so necessary to effect undertakings of magnitude and expence, and for the stimulus which emulation, and publicity, and a common interest never fail to excite.

Since its foundation the Asiatic Society has expended more than three lakhs of rupees upon the prosecution and publication of its Reserches in the languages, the philosophy, the history, the geography, physical, and statistical of India; and there is no branch of useful knowledge connected with this country that has not received illustration through the judicious employment of its funds.

On one or two occasions the Society has received handsome donations from individuals, but it has never yet solicited or received public aid from the Government of the country. In venturing therefore to propose a measure for which there was no precedent in its history, the Committee of papers, with whom the suggestion originated, deemed it incumbent on them to shew the Society at large the grounds upon which they rested their recommendation: and the substance of the arguments they then used I am now requested by the Society to lay before your Lordship in Council.

It is not from a declining Society that an appeal is made, to save it from impending ruin or to enable it to support its expences on the same scale of efficiency as heretofore. On the contrary, the Society never had a more flourishing list of contributing Members, nor was it ever more actively engaged on the multiplied objects of its attention. Indeed it would be difficult to mention any department in which its duties have not materially increased within the last few years.



By the transfer of the Oriental publications from the Education Committee a very important and responsible task has been thrown upon the Society, which it is most anxious to perform with diligence and satisfaction to the increasing body of Oriental scholars in Europe, who have expressed a common feeling and interest in its efficiency and permanency.

By the transfer of the Oriental manuscripts and printed volumes from the College of Fort William the Society's library has been doubled, and the charge and responsibility of its management proportionately increased. The Society cannot be insensible of the obligation of making known its contents, of encouraging and providing accommodation for copyists, and of guarding property of increasing value. Thus the extension of the library has been attended with consequences which are felt in various matters of detail that cannot well be described.

Literary publications have also sought the Society's auspices in greater number of late than heretofore; and the government has paid it the compliment of seeking its advice and of following its suggestions in respect to many literary undertakings for which the public patronage had been solicited.

The government of *France* has condescended to employ the Society as the medium for procuring additions to the superb Oriental library of the French nation, and many distinguished Orientalists of the Continent have solicited the same favor.

From all these sources the responsibility, the substantive existence of the Society has derived strength and lustre; but every enlargement of its connections and every new field of its operations cannot but call for some additional expenditure or point out some desideratum which the Society's means are unable to provide; and this must be always more prominently felt where, from all the officers of the institution affording their services gratuitously, there is a reluctance in imposing new duties or expecting an increased devotion of their limited leisure.

But it is particularly in the physical branch of its labours—a vast field comprehending, according to the emphatic expression of Sir WILLIAM JONES, "whatever is produced by nature within the geographical limits of Asia," that the Asiatic Society feels itself most backward and deficient of means.

The rapid strides that have been made in physical inquiry throughout the world in the present age, have been compassed only by national efforts. By these have the schools of *Paris* been raised to the perfection of which they now boast, and her museums stored with most instructive and precious collections.

By the combinations of the wealthy, aided by a popular government is England now beginning to rival her. A national museum is indeed throughout *Europe* become an essential engine of education, instructive alike to the uninformed who admires the wonders of nature through the eye alone, and to the refined student who seeks in these repositories what it would be quite out of his power to procure with his own means.

The Asiatic Society, or it may be allowable to say the metropolis of British India, has had the germs of a national museum as it were planted in its bosom. As at *Paris* a new era was opened in the history of its great museum, the Jardin des Plantes, through the discoveries of extinct and wondrous animal forms exhumed from the rocks on which the town was built, and which required all the adjuncts of comparative anatomy for their investigation even by the master-band of the great CUVIER; so in *Calcutta* through the munificence of a few individuals and the development of fossil deposits in various parts of India hitherto unsuspected, we have become possessed of the basis of a grand collection, and we have been driven to seek recent specimens to elucidate them. Our desire has been warily seconded by all who have enjoyed the opportunity of contributing; from *China*, from *New South Wales*, from the *Cape*, and from every quarter of the Honorable Company's possessions, specimens of natural history, of mineralogy, and geology, have flowed in faster than they could be accommodated, and the too little attention they have received has alone prevented similar presentations from being much more numerous; for it is but reasonable to suppose that of the stores continually dispatched to England or the Continent, the Society would have received a larger share, had it done proper honor to what it has received.

In May 1835, the Society resolved to try the experiment of appointing salaried officers to the charge of its museum. For two years economy in other departments has enabled it to maintain this system, and the good effects of the measure are visible to all who visit the rooms. Yet not being able to purchase more than a small portion of the time of a competent naturalist, the benefit has been comparatively limited, and now at the very commencement of the experiment the state of the Society's funds will compel it to withhold further support from its incipient museum unless some fresh source of income be provided.

These then, are the motives that have persuaded the Society of the propriety of an appeal to the Ruling Power:—not to contribute to the ordinary wants and engagements of the institution, but to convert that institution into a public and national concern, by entrusting it with the foundation and superintendence of what has yet to be formed for the instruction of our native fellow subjects, as much as for the furtherance of science,—a public depository of the products of nature in India and the surrounding countries properly preserved, properly arranged, and properly applied.

To effect such an object it is indispensable that the services of a professional naturalist of high attainments should be engaged, and that he should have at his command the means of working effectually, and of devoting his whole time to the employment.

What, it may be asked, will be the return to government if the state undertake to supply such an officer? To this question more than one satisfactory answer may readily be given.

The Honorable Company have in Leadenhall Street a very valuable museum supported at considerable expense. To that museum, ours would be a powerful auxiliary. Duplicates of every sort here collected might be set apart for England. Again the local government has scientific expeditions continually employed in exploring the country. Geographical, geodesical, and statistical information is continually under collection without any office of record, or officer of analysis, to whom it can be appropriately referred for digestion. Efforts are continually misemployed for want of proper direction, and opportunities are lost for want of proper instructions that may be ever regretted by the scientific world. Again, the means of education in the natural sciences would be improved or rather created by the formation of a museum, the superintendent of which would always be able to devote a portion of his time to demonstrations and lectures, either expected as a part of his duty, or yielding a means of partial reimbursement.

But the Society feels that it is almost unbecoming to suppose that the Government of a great country would ask for reasons to support the present application; for the encouragement given to botanical pursuits by the maintenance of two public gardens at considerable charge, and the sums placed at the disposal of the agricultural and horticultural societies and to similar institutions, are so many evidences that the Government have only to be convinced that the object is one of essential public benefit, or calculated to promote scientific discovery, when the inclination to provide the necessary support will not be wanting. The expenditure that has been bestowed upon the theoretical admeasurement of the earth's surface, for the elaborate determination of which the Honorable Company's Government has been justly held up to the admiration of the world, is an instance particularly in point. The Society has ever felt that the public grants to those and numerous other objects of a similar nature, have been boons to itself, so far as they have promoted the researches contemplated, in its original foundation; and if on this occasion it fails to impress upon Government the claims of other branches of science and literature, all of which require and will benefit by the establishment of a public museum, the Society will attribute it rather to the weakness of the appeal made on its behalf than to the real weakness of its cause.

I have only in conclusion, to explain that although the Society in the accompanying resolution has ventured to name a specific sum which would probably be sufficient for the objects which it has in view yet the members would leave it entirely to the superior judgment of your Lordship in Council to determine what sum it would be expedient to devote from the public finances towards the general furtherance of the Society's objects; should it indeed appear to you that the application which I have been requested to lay before Government, is based on sound and reasonable arguments, and that it merits the consideration and support which I have ventured, as much from my own feelings as from my duty to the Society, to urge in its favor.

I have the honor to be, &c.

(Signed) EDWARD RYAN,  
President.

Calcutta, 15th June, 1837.

[For a copy of the Resolutions annexed see page 400.]

To the Honorable Sir E. RYAN, Knight.

*President of the Asiatic Society.*

HONORABLE SIR,

The representation submitted by you on behalf of the Asiatic Society of Calcutta has been considered by the Right Honorable the Governor General of India in Council with the attention due to the importance of the objects for which the assistance of Government is solicited, and to the character of the Society and of those who have united in the resolution to make this appeal.

2. The Right Honorable the Governor General of India in Council fully admits that the public of Europe and of Asia have incurred a heavy debt of gratitude to the Society for the persevering and successful efforts it has made for more than half a century to develop the literary resources of Asia, and to ascertain and collect objects of scientific and antiquarian interest. His Lordship in Council feels also, that although the publication of these results, through the Researches of the Society and in other works of wide circulation, has contributed largely to the advancement of general science, and has given to the labours of its members all the utility that such diffusion could impart, still, without a museum and library in which the products of art and nature, and especially coins and other interesting remains of antiquity, might be collected for the personal examination of the more curious; one important means of deriving benefit from those labours must still be wanting.

3. His Lordship in Council is further sensible that the expense of establishing such a museum, with its necessary adjuncts, cannot be expected in this country to be met by voluntary contributions from the limited number of persons who take an interest in such pursuits; and therefore, although the Society has already done much towards preparing the ground for such an establishment, that it cannot be maintained in the creditable and useful condition necessary for the attainment of the objects desired, unless aided liberally by the Government, in like manner as similar institutions in Europe are supported from the public treasury.

4. But although his Lordship in Council acknowledges all these claims on the liberality of Government, he yet feels precluded from giving his immediate sanction to the specific annual grant solicited by the Asiatic Society in this instance, without previous reference to the Honorable the Court of Directors, to whom however it is his intention, in forwarding your representation, to submit a strong recommendation in its favor.

5. There are many circumstances which induce the Governor General in Council to consider that the proposition submitted on this occasion is peculiarly one to be decided by the home authorities, rather than by the Local Government. In the first place, the Honorable Court of Directors are themselves at considerable expense in keeping up a museum and library at the India house, and though his Lordship in Council concurs with you in thinking that such institutions in Europe, however perfect, do not supercede the necessity of providing similar in India likewise,—with reference especially to the spirit of literary inquiry and scientific research which it is desired to excite and encourage amongst the native youth of India; still the fact that the Honorable Court have a separate institution of their own, points to the propriety of making them the judges of its sufficiency or the contrary for Indian purposes; moreover, were the Government of India to sanction a specific annual grant for a museum and library in Calcutta under the management of your Society, such a grant would reasonably be made a precedent for similar applications from learned societies at other presidencies, and his Lordship in Council is not prepared to decide without a reference to England upon the relative claims of such societies with reference to the circumstances of the institutions themselves and of the presidencies and places where they may be established.

6. His Lordship in Council feels convinced that the Society may rely with confidence on the liberal disposition of the Honorable Court and on its desire to promote and encourage objects of public utility, especially such as have a tendency to advance knowledge and to extend the spirit of research, now peculiar to European nations, to the population of the countries under their Government: his Lordship in Council has therefore the less hesitation in referring the Asiatic Society's present representation to the decision of the home authorities.

I have the honor to be, &c.

Council Chamber, }  
28th June, 1837. }

H. T. PRINSEP,  
Secy. to Govt.

The Secretary then proposed, as the application to Government might be considered for the present at least as having failed, that the museum should be placed upon a reduced scale, retaining the services of the Messrs. BOUCHEZ as assistant Curators, and profiting by the voluntary attendance of Members who take an interest in the subject to supply the place of a paid Superintendent. He recommended the fixing of two mornings in the week at 6 A. M. as visiting mornings, which would obviate the inconvenience of such attendance; he thought a few minutes of co-operation and instruction to the assistant who was acknowledged to be skilful in the preparing and setting up of specimens, would suffice to maintain the museum in an efficient state; and he would issue invitations to all natu-



ralists not in the Society, and foreigners visiting the place for scientific objects, to join in these reunions.

After much discussion, the Lord Bishop proposed, seconded by Sir B. MALKIN, that as 200 rupees was the sum actually wanted to support the museum in its present state, a second application should be made to Government for a temporary grant of that amount, pending the reference to the Hon'ble the Court of Directors.

Colonel CAULFIELD proposed as an amendment, that in addition to the 200 rupees for the establishment, the Society should request a further monthly sum of 800 rupees to be expended on the collection of specimens of natural history and other objects of scientific interest, the produce to be made over to Government as a repayment of advances, in case of an unfavorable reply from the Hon'ble Court.

The amendment having been put from the chair was carried by a large majority.

Dr. D. STEWART, secretary of the Statistical Committee, communicated the following letter from Government on the subjects of the committee's researches which were now progressing with vigour, although very speedy or showy results were not yet to be expected. The following gentlemen (Members of the Society) had by invitation been joined to the Committee: Messrs. G. T. MCCLINTOCK, H. PIDDINGTON, J. CURNIX, J. BIGNELL, J. BELL, Baboos PRASSONNOCOMAR TAGORE, and RUSOMJOY DUTT.

To D. STEWART, Esq.

*Sec. to the Statistical Committee of the As. Soc.*

SIR,

I am directed by the Right Honorable the Governor of Bengal to acknowledge the receipt of your letter of the 17th ultimo, and to request that you will inform the Statistical Committee, that His Lordship has learnt with great satisfaction that the Asiatic Society has directed its attention to a subject of the utmost importance, for the details of which the Government has necessarily very little leisure.

The Governor will gladly permit the Committee to have access as they request to any Statistical documents of value which are deposited in any of the public offices and to make public such parts of their contents as may appear to deserve it.

The circular letter which you allude to, in your 3rd paragraph as having issued (under date the 25th of April last) to the several commissioners in the Lower Provinces, was merely a requisition upon the several functionaries of Government in the Judicial and Revenue Departments for all the aid which they could afford to the Medical officers employed in collecting Statistical information.

A copy of the instructions issued by the Medical Board to the officers under their authority above-mentioned, is annexed for the information of the Statistical Committee.

After perusing that paper in connexion with the circular from this Department above referred to, the Statistical Committee will perhaps be able to point out in what manner all the means employed or available may be so used in union or collaterally as to produce the effects most beneficial to the general interests of knowledge.

The Committee are probably aware that a number of essays on subjects of medical topography are in course of publication by the Medical Board.

I have, &c.

Fort William, }  
6th June, 1837. }

(Signed) R. D. MANGLES,  
*Secy. to the Govt. of Bengal.*

#### *Library.*

The following books were presented:

The dispatches of the Marquis WELLESLEY, vol. III.—*presented by the Hon'ble Government of India.*

Marathee Atlas containing nine maps by DADOBA PANDURING and NANA NARAYUN—*by the Author, through Mr. W. H. Wathen, Chief Sec. Bombay Government.*

Moyssis Chorenensis Historial Arminiace Libri III. Armenian and Latin, London, 1736, Edition Whistoni—*by Mr. Elias Arvdall, through Mr. J. Arvdall.*

Eusebii Pamphili Caesariensis Episcopi Chronicon Bipartium, Armenian and Latin with Greek fragments, Venice, 1815, in 2 vols.—*by ditto, ditto.*

Meteorological Register for May, 1837—*by the Surveyor General.*

The Indian Review and Journal of Foreign Science and Arts for June and July,—by Dr. Corbryn.

A manuscript history of *Juanpoor* in Persian, lent for the purpose of being copied. Also, the *Tohfeh-Tazeh*, or history of the present Rája's family of *Benares*—by Captain A. Cunningham, Engrs.

STIRLING on the countries between Persia and India—presented by the Author.

#### Literary.

Mr. Secretary MACNAGHTEN forwarded on the part of the Right Hon'ble the Governor General in Council, a MS. Grammar of the *Brahuiky* language, prepared by Lieutenant R. LEECH of the Bombay Engineers.

A note on the Ruins of old Mandivee in Cutch and a legend of VERJER the son of VIKRAMADITYA, by Lieutenant J. POSTANS, was communicated by Mr. WATHEN, Chief Secretary, Bombay.

Read a letter from the Rev. Mr. STEVENSON of Bombay, forwarding his version of the *lát* alphabet and inscriptions.

Mr. STEVENSON has made known and lithographed his alphabet, and a portion of the *lát* inscription as read by him, in consequence of the announcement of the discovery of the alphabet in Calcutta which had been communicated to Mr. WATHEN, but which Mr. STEVENSON honorably requested might not be shewn to him until he had placed his own interpretation on record. The alphabet adopted by him is essentially different from that obtained by the analysis of the *Bhilsa* inscriptions, and in applying it to the *Delhi lát* the author has imagined the language of the latter to be Sanscrit: and he concludes the pillar to be "a Jayastambha or triumphal column erected by a sovereign of *Márwár* to celebrate his victories in Hindustan," results altogether at variance with those arrived at here.

The Secretary was induced by Mr. STEVENSON's communication to lay before the Society the transcript and translation he had yet hardly completed of the *Feroz lát* inscription.

It will be seen in Article II. of the present No. that the inscription is in the *Magadhi* language, and that it contains a series of edicts connected with the Buddhist faith issued by DEVANAMPIYA PIYADASI, a king of *Ceylon*, who was converted to Buddhism in the reign of DHARMA ASOKA about 300 years before Christ.

Captain S. W. BONHAM, *Dinapore*, presented a very small cocoon obtained at *Arracan* and considered a curiosity.

Mr. HODGSON presented a box of *Nipal* snakes.

#### Physical.

Mr. SEPPINGS presented a piece of copper from the bottom of the ship *Guide* or *Wm. Wallace*, lately struck by lightning while in dock.

A hole of 8 inches diameter was pierced through the copper, although hardly a perceptible trace was left of the passage of the electric fluid through the plank in contact with it. The mast was shivered.

M. DELESSERT exhibited to the meeting the superb ichthyological collection made by himself for his uncle at *Paris*, during a residence of a few months in Calcutta.

Lord AUCKLAND presented the skeleton of a mouse-deer (*Moschus Javanicus*?) mounted in the museum.

The male and female of *Satyra*, presented by Dr. A. CAMPBELL, also three jungle fowl, *Phasianus gallus*, ditto.

Colonel D. M. MACLEOD Chief Engineer, presented a third fragment of fossil bone (ferruginous) brought up by the auger in the Fort from a depth of 375 feet. He subsequently added the following particulars of the progress of the boring:—

*Boring operations at Fort William, July 5th, 1837.*

"The Chief Engineer has the satisfaction of stating that at length a stratum of clay has been reached, at a depth of 380 feet, and that the auger having penetrated 18 inches further has brought up blue clay mixed with a large quantity of apparently decayed wood, a specimen of which accompanies; the tubes have only gone down 377 feet, but it is hoped that they may be forced down to bring the remainder of the bed.



of sand to the clay to-morrow, when by a cessation of the influx of sand the operation will proceed with much more rapidity."

The appearance of the clay is precisely that of the black peat-clay found at the depth of 14 to 20 feet below the surface, and it must be the debris of a similar *Sundarban* tract formed anterior to the deposit of the 380 feet of superincumbent sand and clays. The wood is highly charred, but by no means converted into coal.

Col. MACLEOD also presented a specimen of a two-headed snake caught alive at *Moorshedabad*.

Mr. W. T. BAXTER, Branch-pilot, presented a specimen in spirits of the sea-horse taken off *Point Palmiras*.

Major DAVIDSON, Engrs., described a species of flying serpent which he believed to be unknown to naturalists.

B. H. HODGSON, Esq. gave the following description of the *Gauri Gau* of the *Nipal* forest.

"With infinite trouble and expense I have at length procured complete spoils of both sexes of the *Gauri Gau*. The ribs are but 13 pair: the skulls of both male and female are alike distinguished by enormous size, and by a broad, and long, and flat forehead surmounted by a prodigious semicylindric crest. It is the spinous processes of the *dorsal* vertibræ only, that cause the extra ordinary elevation of the fore-quarters, those of the *cervical* not being raised at all. The elevation extends longitudinally from the first to the last pair of ribs, rising and falling suddenly, but with the rise *more* abrupt than the fall. The extreme elevation is 14 inches above the spinal column, and is reached by the third process from the anterior extremity. Here, then is a singular animal; Bos as to the number of the ribs and as to the general form of the cranium, but surely distinguished sufficiently from Bos, as a separate subgeneric type, by the far greater size of the skull, the astonishing development of its frontal crest, and the no less remarkable development of the spinous processes of the dorsal vertebrae, which last osteological peculiarity gives the live animal the appearance of a camel or camel-leopard if the head be concealed.

"I call this type *Bibos*, a name that is equally good if it be supposed to indicate an ox of unusual magnitude (quasi Bis and Bos) or an animal osculant between Bison and Bos (quasi Bi—Bos). You remember my delineations of the skull comparatively with those of the tame and wild buffalo and tame ox. No one could look at them and suppose this animal a Bison, if the correctness of CUVIER's view were admitted: and, for my part, I have always regarded the *Gauri Gau* as a separate link between Bos and Bison. But it is only within the last week that, by procuring complete skeletons of both sexes, I have satisfied myself of the fact. I have not the least doubt that the *Urus* of the ancients (known to us only by fossil crania) was a *Bibos*, that is, an animal of the same type as our living Indian wild bull of the saul forest, and of other wilds. Whether my animal be the *Gaurus* or the *Gavæus* of books, no soul can tell; for the sufficing reason that there is no adequate or admissible account of either of the latter in books. Some call these creatures bulls; others call them Bisons:—what they really be, we know not; and therefore I shall give my type a separate specific name or *Subhemachalus*.

"The *Gauri Gau*, then, of the saul forest is *Bibos Subhemachalus*, nob., and type of the new subgenus *Bibos*. The Society shall have a very full and particular account of it presently; meanwhile the osteological peculiarities already spoken of, stamp our animal with a very striking character of novelty, whilst they give a singular revived interest to whatever the classics have left us about their *Urus*.

"The hair is as close and glossy as in Bos, only somewhat elongated and curled on the forehead and knees: the colors are usually red or black or piebald, the tail does not reach to the hock, in other words, is very short; all structural peculiarities fall into the subgeneric character: the specific character may be given in two words.

"Large wild Indian *Bibos* with close glossy hair, of a red or black color, ten feet from snout to rump, and five and a half feet high at the shoulder, *Gauri Gau* of Hindus."

Dr. SPILSBURY presented part of the fossil jaw of a horse, from *Brimham Ghat*, discovered by Mr. SMITH.

Also fossil shells of reversed whorls silicified, from *Sao Kharn Ghat*, ten kos west of *Baitool*, similar exactly to those noticed by Dr. VOYSEX in the *Gawilgiri* trap.

# VIII.—Meteorological Register.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of June, 1837.

| Day of the Month. | Observations at 10 A. M. |                   |            |          |                  |                         |              |               |              |            | Observations at 4 P. M. |                         |              |               |              |            |               |                             |                     |       | Calculated Humidity. |         | Register Thermometer extremes. |          | Wind. | Weather. |  |       |       |         |                              |                              |
|-------------------|--------------------------|-------------------|------------|----------|------------------|-------------------------|--------------|---------------|--------------|------------|-------------------------|-------------------------|--------------|---------------|--------------|------------|---------------|-----------------------------|---------------------|-------|----------------------|---------|--------------------------------|----------|-------|----------|--|-------|-------|---------|------------------------------|------------------------------|
|                   | Old Stand.               | Barometer at 32°. | New Stand. | Reduced. | Thermom. in air. | Depression of wet-bulb. | Do. by less. | Do. by Hygro. | Hair Hygrom. | Dew-point. | Thermom. in air.        | Depression of wet-bulb. | Do. by less. | Do. by Hygro. | Hair Hygrom. | Dew-point. | Cold on roof. | Heat in sun's rays on roof. | Thermometer broken. | Rain. | 10 A. M.             | 4 P. M. | Morning.                       | Evening. |       |          |  |       |       |         |                              |                              |
| 1                 | 29.467                   | 30.383            | 30.393     | 32.6     | 13.4             | 74.6                    | 84           | 66            | 52           | 370        | 28.4                    | 97.7                    | 13.2         | 19.3          | 73           | 26         | 83.2          |                             |                     |       |                      | 37      | 48                             | 26       | 83.2  |          |  | S. W. | S. W. | clouds. | cloudy.                      |                              |
| 2                 | 29.491                   | 30.424            | 30.434     | 32.6     | 13.4             | 76.3                    | 86           | 61            | 52           | 370        | 29.0                    | 102.3                   | 23.1         | 20.5          | 48           | 16         | 79.8          |                             |                     |       |                      | 16      | 23                             | 19       | 79.8  |          |  | N. W. | N. W. | hazy.   | hazy.                        |                              |
| 3                 | 29.564                   | 30.499            | 30.509     | 32.6     | 13.4             | 77.3                    | 86           | 61            | 52           | 370        | 29.6                    | 102.3                   | 23.5         | 20.9          | 48           | 20         | 75.1          |                             |                     |       |                      | 12      | 22                             | 19       | 75.1  |          |  | W.    | W.    | do      | do                           |                              |
| 4                 | 29.638                   | 30.573            | 30.583     | 32.6     | 13.4             | 78.3                    | 86           | 61            | 52           | 370        | 30.4                    | 102.3                   | 23.7         | 21.1          | 75           | 40         | 76.2          |                             |                     |       |                      | 53      | 40                             | 51       | 76.2  |          |  | S. W. | S. W. | do      | do                           |                              |
| 5                 | 29.711                   | 30.646            | 30.656     | 32.6     | 13.4             | 79.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 77.4          |                             |                     |       |                      | 53      | 40                             | 51       | 77.4  |          |  | S. W. | S. W. | fine.   | fine.                        |                              |
| 6                 | 29.784                   | 30.719            | 30.729     | 32.6     | 13.4             | 80.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 81.2          |                             |                     |       |                      | 53      | 40                             | 51       | 81.2  |          |  | S. W. | S. W. | do      | do                           |                              |
| 7                 | 29.857                   | 30.792            | 30.802     | 32.6     | 13.4             | 81.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 82.4          |                             |                     |       |                      | 53      | 40                             | 51       | 82.4  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 8                 | 29.930                   | 30.865            | 30.875     | 32.6     | 13.4             | 82.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 83.2          |                             |                     |       |                      | 53      | 40                             | 51       | 83.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 9                 | 29.999                   | 30.938            | 30.948     | 32.6     | 13.4             | 83.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 84.2          |                             |                     |       |                      | 53      | 40                             | 51       | 84.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 10                | 30.068                   | 31.011            | 31.021     | 32.6     | 13.4             | 84.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 85.2          |                             |                     |       |                      | 53      | 40                             | 51       | 85.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 11                | 30.137                   | 31.084            | 31.094     | 32.6     | 13.4             | 85.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 86.2          |                             |                     |       |                      | 53      | 40                             | 51       | 86.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 12                | 30.206                   | 31.157            | 31.167     | 32.6     | 13.4             | 86.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 87.2          |                             |                     |       |                      | 53      | 40                             | 51       | 87.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 13                | 30.275                   | 31.230            | 31.240     | 32.6     | 13.4             | 87.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 88.2          |                             |                     |       |                      | 53      | 40                             | 51       | 88.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 14                | 30.344                   | 31.303            | 31.313     | 32.6     | 13.4             | 88.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 89.2          |                             |                     |       |                      | 53      | 40                             | 51       | 89.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 15                | 30.413                   | 31.376            | 31.386     | 32.6     | 13.4             | 89.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 90.2          |                             |                     |       |                      | 53      | 40                             | 51       | 90.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 16                | 30.482                   | 31.449            | 31.459     | 32.6     | 13.4             | 90.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 91.2          |                             |                     |       |                      | 53      | 40                             | 51       | 91.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 17                | 30.551                   | 31.522            | 31.532     | 32.6     | 13.4             | 91.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 92.2          |                             |                     |       |                      | 53      | 40                             | 51       | 92.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 18                | 30.620                   | 31.595            | 31.605     | 32.6     | 13.4             | 92.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 93.2          |                             |                     |       |                      | 53      | 40                             | 51       | 93.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 19                | 30.689                   | 31.668            | 31.678     | 32.6     | 13.4             | 93.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 94.2          |                             |                     |       |                      | 53      | 40                             | 51       | 94.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 20                | 30.758                   | 31.741            | 31.751     | 32.6     | 13.4             | 94.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 95.2          |                             |                     |       |                      | 53      | 40                             | 51       | 95.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 21                | 30.827                   | 31.814            | 31.824     | 32.6     | 13.4             | 95.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 96.2          |                             |                     |       |                      | 53      | 40                             | 51       | 96.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 22                | 30.896                   | 31.887            | 31.897     | 32.6     | 13.4             | 96.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 97.2          |                             |                     |       |                      | 53      | 40                             | 51       | 97.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 23                | 30.965                   | 31.960            | 31.970     | 32.6     | 13.4             | 97.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 98.2          |                             |                     |       |                      | 53      | 40                             | 51       | 98.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 24                | 31.034                   | 32.033            | 32.043     | 32.6     | 13.4             | 98.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 99.2          |                             |                     |       |                      | 53      | 40                             | 51       | 99.2  |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 25                | 31.103                   | 32.106            | 32.116     | 32.6     | 13.4             | 99.3                    | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 100.2         |                             |                     |       |                      | 53      | 40                             | 51       | 100.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 26                | 31.172                   | 32.179            | 32.189     | 32.6     | 13.4             | 100.3                   | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 101.2         |                             |                     |       |                      | 53      | 40                             | 51       | 101.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 27                | 31.241                   | 32.252            | 32.262     | 32.6     | 13.4             | 101.3                   | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 102.2         |                             |                     |       |                      | 53      | 40                             | 51       | 102.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 28                | 31.310                   | 32.325            | 32.335     | 32.6     | 13.4             | 102.3                   | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 103.2         |                             |                     |       |                      | 53      | 40                             | 51       | 103.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 29                | 31.379                   | 32.398            | 32.408     | 32.6     | 13.4             | 103.3                   | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 104.2         |                             |                     |       |                      | 53      | 40                             | 51       | 104.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| 30                | 31.448                   | 32.471            | 32.481     | 32.6     | 13.4             | 104.3                   | 86           | 61            | 52           | 370        | 30.6                    | 102.3                   | 24.0         | 21.4          | 75           | 40         | 105.2         |                             |                     |       |                      | 53      | 40                             | 51       | 105.2 |          |  | S. W. | S. W. | clear.  | clear.                       |                              |
| Mean.             | 29.602                   | 30.500            | 30.510     | 32.6     | 13.4             | 85.5                    | 84           | 68            | 63           | 29.502     | 28.442                  | 94.0                    | 12.3         | 13.8          | 72.5         | 78         | 59            | 78.0                        |                     |       |                      |         | 53                             | 53       | 53    | 78.0     |  |       | S. W. | S. W.   | Rains set in light and late. | Rains set in light and late. |

Finding so great a discrepancy in the tension shown by the hair hygrometer I have recomputed the hundredth degree or extreme moisture and find it to reach 102.5 which will necessitate a correction of the tensions to the amount of about 6 per cent. Being a new hair, it had not become properly stretched when first set up.—J. P.











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